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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant  
Preacher's Magazine, and Preacher's Illustrator*

# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

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LEVEL  
ONE

**I**T IS the fashion at the present day for many Christian preachers and lecturers to use the term "God-directed evolution." It is a popular way of saying that everything from beginning to end has been governed and will be governed by the Spirit of God. But we must always bear in mind the fact that the theory of evolution was originally put forward to explain the universe without the help of God, so that the term, "God-directed evolution," is logically a contradiction in terms, and virtually a confession that the efforts to banish God from the universe resulted in failure. For the principle of evolution alone proved to be inadequate to explain as well as powerless to carry forward the universe as it has been, is, and shall be. Life as we feel it, and have it, things as we know them, use them, and see them, demand the existence of a guiding and controlling power, whereas evolution is merely the method of a process, which requires logically and actually a Master mind and hand.—  
*F. R. Montgomery Hitchcock, D.D.*

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consequent Faith in its Divine Authorship.

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## THE BIBLE CHAMPION

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*Official Organ of the Bible League of North America*

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No. 3

## EDITORIAL

### *Our Purpose and Plan for 1928*

is to maintain

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as the OUTSTANDING MAGAZINE in DEFENSE OF THE FAITH once for all delivered to the Saints.

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## Science and Speculation



IT IS not very difficult in most cases to draw the lines between the two. Nothing is more interesting than true science. No intelligent person will gird at it. Science covers a vast field. There is physical science—how many different branches of learning that includes!

But there is also mental science, which deals with the nature and operations of the mind. Surely psychology is worthy of the name of science, because we are just as clearly conscious of the experiences of our minds as we are of physical things. By looking into our souls we can discover many data about ourselves, just as we can discover many facts outside of us by observing them with our senses. Indeed, we would not know anything about the outer world if we did not have psychical self-consciousness and general awareness.

The great field of morality is also available for examination. There is no more outstanding phenomenon of human experience and observation than the fact that all men have more or less consciousness of the distinction between right and wrong. Thus ethics is one of the most interesting and profound of the sciences. He must be a very crude thinker, indeed, who can see scientific data only in the things that are physical and external. He has not learned to think in terms of higher and finer reality. He is of the earth, earthy.

But there is also the spiritual realm. Men have the consciousness of the supernatural. We have just finished reading a most entrancing article in *World's Work* for January, describing "A Visit to Pygmyland." A company of scientists penetrated into the far interior of New Guinea, and spent several weeks in studying the black pygmies of that sequestered territory. They found the little people religious; they believed that the world is peopled with spirits. Thus religion is practically universal.

Now, the religious domain is just as open to scholarly investigation as is any other realm. The experiences of religion are factual experiences, and no one has the right to declare that there is no objective reality corresponding in a very fundamental way to the internal experiences. We know religious facts by the impact made on the same center of consciousness that is impressed with a sensory stimulus. The science which gathers, classifies and discusses the data of religion is called theology, which is one of the noblest of the sciences. The person who denies to this branch of investigation the name of science simply exposes the purely sensuous character of his thinking and his inability to

think in spiritual terms. This is severe, but it is true, and is said without any bitterness.

But why this long introduction? Well, we have just been reading an interesting article in *Popular Science Monthly* on "The Evolution of the Eye." We say "interesting" in spite of the speculative title of the article. When a man states facts about nature, he is always interesting, even when he mixes his facts with speculation and naively seems to be unable to discriminate between the two. Let us see how interesting the writer's science is, and also how easy it is to determine the point where science ends and speculation begins.

First, he goes away down to the ameba. We follow his spelling, although it is mostly spelled amœba, and is preferably so spelled in our dictionary (Webster).

He tells us that the ameba, although it has no eyes, "is all eyes, being light-sensitive throughout its whole body." That is interesting, and there is no occasion to question it. See how wonderful this one-celled microscopic creature is. We quote:

"The ameba, being without a mate, adopted an extremely simple and ingenious method of supplying its need for a helpmeet: it divided itself in the middle. Billions of times all over the world every day it is still propagating itself in this manner. And not only does it keep its sight, but it passes it on each time it produces this duplicate of itself. It has the property, too, of growing an arm or a leg at will; and, more amazing still, if it wishes, it can lop them off merely by absorbing them into its body again. The ameba has never seen any of its brothers. It is in the predicament of a blind person who can barely tell pitch blackness from bright sunlight."

Interesting as that is, it hardly seems accurate to say that this little creature "lops off" an arm or a leg by reabsorbing it into its body. That would not be lopping off. Again, all cells are engaged in the same work of mitotic division. Our author says that "the amebas kept their eyesight all down through the geological times." That is an interesting point to remember.

Thus far science all right! But when the author says that "nature's method has long been shown to be one of trial and error, and the ultimate the survival of the fittest," he is indulging in speculation. Also when he thinks that "something must have happened when the ameba discovered it could not utilize its light-sensitive body to see food." Thus he intimates that the ameba, by and by, because



it discovered a deficiency, evolved a better kind of an eye, or at least a better method of seeing. Wise little ameba!

Why is this not science, but speculation? First, because the amebas have existed just as they are now "down through the geologic times," and, as far as scientific observation goes, have ever reproduced true to form. They have never been known to develop into something else. Second, if far down in the misty past an ameba made the wonderful discovery that it could not see its food, and so determined to better its condition, why were not the rest of the amebas just as smart? Why were they content to go along in the same old way for millions on millions of years? Just think it over, and see how sharply the line is drawn between real science and wild speculation.

The next animal discussed by our scientist also belongs to the protozoa. It is called *Euglena viridis*, and has been minutely studied by Dr. Thomas H. Shastid. Its eye is somewhat more complex and serviceable than is that of the ameba. The observer conducted the following interesting experiments with this tiny creature:

"Dr. Shastid constructed a box containing three compartments, one brightly lighted, one dimly lighted, and one in darkness. Pouring ooze and water over the floor of all three, he turned *Euglena* loose into the dark compartment. In a short time it was found in the dimly lighted cell. If placed in the brightly lighted division, it likewise was shortly found in the dimly lighted cell; but if placed in the subdued light, it stayed there."

All this is interesting, and is a statement of facts that nobody would think of denying. It is also a legitimate conclusion that the smart little creature felt more comfortable in the dimly lighted cell than in the other two compartments. But when these scientists suggest that the lenses of the *Euglena* "are the ancestors of the rods and cones of the human retina," they are again running off on a slant into speculation. And the fatal blow to the theory is that *Euglena* has never been known to generate anything but its own kind.

Note this also for more speculation; also the way the scientists personalize nature, as if nature itself were gifted with wisdom. The *Euglena* has some defects that nature proceeded to rectify thus:

"But in setting the light-sensitive pigment in a depression, nature had overlooked the possibility that sand and foreign particles could still enter the eye. So, discovering her mistake, nature filled the pit with a viscous, transparent substance which could not flow out

of the pit, this material being the ancestors of man's aqueous and vitreous humors."

You note here the penchant for speculation. Again, we must ask how it happens that the *Euglena*, as far as observation goes, has been breeding true to type through many geologic ages. If one of their number started out to improve its condition, why did not the rest follow its example? Why, too, do we not have any of the intermediate types either as living creatures or as fossil remains?

Passing over some matters without destroying the connection, we note that our scientists make some frank and fatal admissions:

"What other connections there are between the eyes of the invertebrates and the eyes of humans, it is difficult to say; for, as Dr. Shastid carefully points out, as one passes over to the vertebrates, and especially to the fishes, the subject of eye-development becomes one of great obscurity; but it is no greater than that which surrounds the pedigree of man in general. As one scientist puts it: 'We do not know, after more than a century of morphological study, even whether man and the other vertebrates have descended from a segmented or an unsegmented ancestor.' That is to say, in a manner of speaking, we do not know whether man came up the trunk of a tree or through the branches!"

These are candid admissions, and we respect the men of science who make them. But we think that they have understated the case. Our ignorance, as far as physical science goes, is of a still deeper dye. We do not know that man came up from any of the lower creatures. Nor do we know that he climbed up any genealogical tree at all. For all science knows, the first man may have been created outright, and may have been breeding true to form ever since.

Yet note the logic of honest scientists when they become enamored with the evolution theory: "Besides having given us backbones, the fish first introduced a true crystalline lens. . . . Some of the fishes developed lungs, and, finding that they could breathe in the air too, they flopped out on the land. Thus originated the amphibians, animals able to live both in water and on land. Their pectoral fins became shoulders and arms; their ventral fins were slowly changed into hips and legs." And so on and on. Why pursue the old outworn subject any further?

The marvel is that the scientists themselves do not see that, what is lacking in actual observation of facts, they always fill in with their vivid imagination. Their mistaking speculation for fact is actually naive.—L. S. K.



## The Irreducible Minimum of Christian Belief



HE Irreducible Minimum of Christian Belief! In other words, that which we must believe, to be called "Christian." There is a wide margin beyond, but there is an irreducible minimum, and when you get within that minimum, even then you ignore some essentials to the Christian life. The irreducible minimum—what must you believe if you are a Christian? What must you believe in order to be sure of salvation, of eternal life?

One word has come into great prominence in religious circles. It is the word "fundamental," "fundamentalism," "fundamentalists," all the same word in different relations. In 1 Cor. 3:11, with regard to fundamentalism, I read: "For other foundation can no man lay than that which is laid, which is Jesus Christ."

A building requires a foundation sufficiently permanent, sufficiently broad, sufficiently strong to sustain it. But a building requires more than that. It requires in addition to the foundation great fundamental principles applied in its construction. The great business of this world is construction. In the individual life, it is building, ever building, toward the highest. The life that does not build can only mark time and is quite likely to be doing precisely the opposite; working destruction and disaster to itself. Building is our great business. The essential facts are tremendously important if the construction is to stand and to have the approval of God, so we dare not err. We must know upon what we are building, or we are foolish, and reprehensibly foolish.

A few years ago, a great construction thrown across the St. Lawrence river collapsed. They were just ready to conclude the work, but it went down. There was a mistake somewhere in calculation. Structural steel work has come to absorb the attention of builders the world over, and we are working out beauty and effectiveness in design and construction which was absolutely impossible before. But it is tremendously important, we are told by those who are making a study in civil engineering, in bridge building, and in construction of great skyscrapers, that there be no miscalculations in the line of great mechanical principles. So the student is compelled with great particularity to go into the matter of the strength of the material which is employed. With great care it is being worked out to a nicety just what it will sustain. Illustrations might be multiplied to emphasize this fact that there are just a few absolutely essential principles which

can be introduced into material construction to guarantee perpetuity. Well, the same thing is true in chemistry.

Mr. Luther Burbank told us that while his discoveries were oftentimes mere ventures, there were certain fundamental laws which he must use. He must recognize certain abiding laws which will never change; and he has brought out the extraordinary beauty in horticulture and the most serviceable things of the garden, by the application of those principles. "I have stumbled on a good many things, to be sure, but it is because I have recognized that there are certain unvarying laws, and have builded on them, and my discoveries are just expressions of those laws." This emphasizes that God in every particular is a law-making and law-obeying God, but we, too, must obey God's law.

So, when we inquire regarding the fundamentals of Christianity we are in a realm a thousand times more important than the chemical laboratory, structural steel or the biological laboratory. We are in the realm of something which is abiding, eternal. There are those who are wont to sneer at fundamentalism. It is quite the fashion. The radical wing of the church speaks contemptuously of fundamentalism. Why? Because they are not willing to accept the Fundamentalist position regarding the essentials.

Fundamentalists are some of them extreme and quite possibly through their human limitations project upon the canvas more picture than is really in the fundamental. That is quite possible. But what is Fundamentalism? The declaration of the essential beliefs of Christianity; the fundamental principles by which you can build your soul for eternity and be sure of the approval of God. Is there anything reprehensible about a careful and thoughtful study of those great spiritual principles which God has indicated in His Word? Is there any probability that the Church will be injured by her painstaking inquiry to know what God has spoken of as absolutely indispensable to any guarantee of the eternal life? Is it not wise for us to study the principle which we will call into play in every structural movement of the soul? Is it not the highest reality? God makes no mistakes.

Your attention is called to nine facts or nine realities which are indispensable to one being designated a Christian.

The first reality is God. God! "In the beginning God." That is the foundation of



moderation; belief in a personal God; God whose existence and love are behind and above His creative work; God, who is infinite in power, infinite in wisdom, who is full of love and mercy; a true God who makes no mistakes, no mistakes in His calculations or in His love; God, who is the background of all that is, and furthermore the main cord of all that is, without any possible interpretation that statement. Within all, through all, with all, everywhere, timeless, spaceless, eternal, God! Just as personal as you are personal. And the Creator, who made man in His own image; who is His providence guide and ruler over all; who is greater than all; who is above of beyond all we know, and yet within them; who is within all and outside of all. God! That is the first step in a man's building activity. He must have that foundation. And, who thinks and feels and understands; who has created, who controls, who is Master of all and Creator of all.

The second great fundamental is this: God is Father of all. He is not only Creator, but maintains a fatherly, sympathetic relation with His intelligent creation. Every mortal being in the world has God not only as a background, but as a sympathetic, interested friend. The Fatherhood of God is a fundamental of the Christian faith. This I suppose is not denied by any who pretend to call themselves Christian. The Fatherhood of God is such in a two-fold way. By virtue of creation we are the children of God. He made us. He made us in His own likeness, in order that there might be interrelation, correspondence, communication. He made us in His own image that there might be commerce between God and men. God is us as our Father, and in His Fatherhood freely bearing fellowship.

The third fundamental is, "God manifest in the flesh." Jesus Christ the Son of God and God the Son. Son of God and Son of Man. Here is another indispensable, absolutely fundamental reality of Christian belief, and no man can be a Christian in the higher sense who denies the Sonship of Jesus Christ. The Son of God in a unique and peculiar sense as the only-begotten of the Father; commissioned of the Father, voluntarily coming into the world to be the world's Saviour. Jesus Christ the Son of God; coming supernaturally into the world that He might be a sinless sacrifice; that He might bear the sin of the world in His own body on the tree; dying voluntarily a redemptive death; making of Himself an Atoning sacrifice; rising from the dead full of the infinite power God had given Him; ascending

into heaven, forever an eternal Advocate. A great fundamental of the Christian faith, essential, absolutely indispensable to the larger life and to the building of true Christianity in the soul.

Still further, a fourth great fundamental is this: God has manifested Himself not only as a Father in His loving care for His creatures. He has manifested Himself in His Sonship through Jesus Christ, but in an invisible way, in an intangible way, to the soul, by the Holy Spirit, and the Holy Spirit is the dynamic of God in the human heart. He is God in the soul, controlling, directing, transforming and making us like unto God. Regeneration of the Divine likeness in the soul is due to the work of the Holy Spirit. The Holy Spirit therefore is essential to the empowerment and interpretation of life; that we may meet the great demands which are upon us. And the Holy Spirit does it effectively. And the Holy Spirit will further work on, to the complete fulfillment of the purposes of God in the individual life.

The fifth great essential is declared by Jesus Christ: "Ye must be born again." Individual regeneration through the spiritual working of God by the Holy Spirit in the heart! A fundamental; absolutely essential. "Ye must be born again." That was Jesus' Word. "Ye must be born again." Regeneration is an essential. It is a part of that irreducible minimum of belief. We must believe in the regeneration of the soul, and of the possibility of any soul in God's universe being born again, whereby God becomes in a new sense the Father. He is Father by virtue of the fact that He created us. We are His children by virtue of creation, but in a wider and more glorious sense. God is our Father when sinship has been removed, renewed through the work of the Holy Spirit in regeneration. We talk about "conversion." Many terms are employed which are wholesome and wise, indicative of our belief. The main fact is the belief itself. You must believe that in some way God can attach Himself to the soul in such a manner that His own Divine energy will be poured into it; that every sin stain of the soul will be cleansed; that purity will abide in the heart; that aspiration and nobility will be characteristic of the soul; that it may become a great living cathedral of God.

And with regeneration there is another essential: the forgiveness of sin. Fundamental, positively. Sin is not misfortune. It is sin; a black, wicked, demoniacal thing, not to be set aside by denial. Not at all! All the com-



bined energies of the world can not wipe out one single sin stain. The forgiveness of sin is a great fundamental reality of human life. Jesus died to save untold millions from condemnation. "Other refuge have I none, Hangs my helpless soul on Thee." That is the attitude of the soul, conscious of sin and need. And the belief in the forgiveness of sin is fundamental to eternal life.

Again, belief in the Resurrection is imperative. Jesus said, "I am the Resurrection and the Life." "He that believeth on Me, though he were dead, yet shall he live. He that liveth and believeth on Me shall never die." Immortality! Resurrection! Death does not end all. A fundamental of the Christian faith. Final, irrevocable, unchangeable! I believe in the resurrection. "God giveth it a body as it has pleased Him." "It is sown in corruption, it is raised in incorruption." We shall be raised again to the immortal life.

"I believe in the Life Everlasting." Another great fundamental of the faith. An immortality of *everlasting joy*. They that believe on His name shall be saved. "These shall go away into everlasting punishment, and the righteous into life eternal." A fundamental in the Christian faith; rewards and punishments. Final separation from God means final doom. But to those who believe in God, final and eternal joy; life everlasting, with rapture beyond the possible conception of any soul that has ever lived.

So much for the irreducible minimum. Who would wish to have it less? Every one of these Christian beliefs strengthen the soul for its tasks, makes man majestic in his life, gives glory to his being, and then on and on— manifold non-essentials, that add to the beauty and glory of life. There are a hundred things *not essential*, but it is our privilege to believe them, our blessing to believe them. Who would wish to reduce his Christian belief to the minimum? Oh, we want an amplified faith. I do not want a shriveled faith, a shaking faith, a timid faith, a hesitating faith, a narrow faith. I want a strong faith, that takes in vastly more even than the mere fundamentals or indispensables of faith; that appropriates the realities which give beauty to life; which can assist life enjoyment and Christian enthusiasm. The great cathedral—it is not enough that it be builded upon the lines of mechanical principles. Not at all! It must be adorned with frescoes, marvelous works of the sculptors, to

give joy to the soul that looks upon it. So with the Christian life. Beyond the minimum of belief is this area, flower-covered, which we can pluck from the garden. Ten thousand springs are flowing, from which we can drink. Beyond these great fundamental truths, on and on, beyond the great fundamentals of the faith, in that vast area of possible personal appropriation, until you are fairly swimming in the glories of God's rivers, and not studying what to get rid of. Lift your faith to meet God. Do not try to bring God down to the limits of your mentality. Let your faith carry you beyond the blue sky to the very throne-room of the Eternal. Look into His face in an ecstasy of joy and receive it all, accept it all with the hope of riches in Christ Jesus, for "all things are yours, and you are Christ's and Christ is God's."—A. Z. C.

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## Geo. McCready Price, M.A. Contributing Editor




OUR CHAMPION family will be glad to learn that Professor George McCready Price has, after several earnest solicitations, consented to become a Contributing Editor of the BIBLE CHAMPION. Surely Professor Price needs no introduction to our readers. We have been the happy recipients of occasional contributions from his pen, and we know he has been an interested friend and reader of the CHAMPION ever since its first issue, and also of its predecessor, *The Bible Student and Teacher*, from the time Dr. Gregory became its editor, in 1904. Professor Price is now president of Stanborough College, at Watford, Hurts, England. He has always been interested in every phase of work for which the BIBLE CHAMPION stands. He is, perhaps, best known to our CHAMPION family by the several books he published, of which this is a partial list: *The New Geology*, a text book for colleges, (\$4.00); *The Phantom of Organic Evolution* (\$1.50); *Q. E. D., or New Light on the Doctrine of Creation* (\$1.00); *Back to the Bible* (\$1.50); *God's Two Books* (\$1.50); *Poisoning Democracy* (\$1.25); *The Predicament of Evolution* (\$0.50); and his latest, *Evolutionary Geology and the New Catastrophism* (\$2.00). We will be glad to supply any of these books, prepaid, at the prices given above.—F. J. B.

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## The Faith that Most Matters

N HIS defense before Agrippa, Paul tells us the purpose that our Lord had in view in his conversion. Primarily it was that Paul might be a witness to the Gentiles of the things he had seen or would see. Ultimately it was that those to whom Paul should witness might share the inheritance of those who have faith in our Lord Himself.

"By faith that is in me"—such was to be the method by which the Gentiles were to receive the forgiveness of their sins and an inheritance among the sanctified. This phrase, therefore, centers our attention upon that which distinguishes the faith that saves from faith in general, and so upon that which divides between the Christian and the non-Christian in the sphere of faith. Only as we fix our attention on that faith that has Jesus Christ Himself as its object, can we understand why and how it is that in the Christian religion everything depends on faith.

In a general way, all men are believers. It would be impossible to discover a man who does not exercise faith. We can no more eliminate faith from our mental processes than we can eliminate breathing from our physical processes. Men do not differ in this respect by reason of the fact that some believe, while others do not; they differ only as regards the things that they believe. But while all men are believers, all men are not believers who have Jesus Christ as an object of their faith. Hence the division of men into non-Christians and Christians as regards faith. We may believe a thousand and one things—what man does not? But, no matter what we believe, as long as Jesus Christ Himself is not included among the objects of our faith, we lack that faith that is specifically Christian—the faith through which alone men obtain the forgiveness of their sins and an inheritance among the redeemed.

We should never overlook the fact that the specific object on which specifically Christian faith rests is a Person. It is "faith that is in *me*"; and the speaker is the Lord Jesus Christ Himself. It is unquestionably true that we cannot believe in Christ except as we believe certain things about Christ—hence the inherent contradiction contained in the current contrast between the Gospel of Christ and the Gospel about Christ. Moreover, because the object of Christian faith is a Person, the element of trust is never absent from it. If Christian faith were merely the believing of

certain things about Christ—such as that He lives, that He is the God-man, that He wrought miracles, that He taught with authority, that He lived a sinless life—such faith might involve nothing more than an assent of the understanding; but since it has to do with a person himself, since it involves a relation between the one who believes and the one in whom he believes, the element of trust is so necessary, that when it is absent there is no saving faith. The faith we exercise in Christ is not the same as the faith we exercise in others. We may believe in the apostles, for instance, and accept their teachings as authoritative, but we do not and cannot be conscious of standing in any personal relations with them, such as we may sustain to the living. It is otherwise with Christ. Though He lived on earth some nineteen hundred years ago, He is alive and present today in so real a way that it is possible for men to enter into personal relations with Him as Lord and Saviour. Moreover, this is a thing that is actually being done by unnumbered millions. It is this that constitutes the very heart and kernel of the faith that is specifically Christian. It is this faith in Christ Himself as a living reality upon which everything ultimately hinges. Alexander Maclaren put it well when he said: "I think that if people rightly grasped this truth, it would clear away rolling wreaths of fog and mist from their perception of the gospel—that Christ is *it*, and that the object of faith is not simply the truths that are recorded in the Word, but He in regard to whom those truths are recorded. The whole feeling and attitude of a man's mind is different according as he is trusting a person or according as he is believing something about a person. Saving faith has reference, be it remembered, not merely to a doctrine, not merely to a system of truth; but deeper than all these, to a living Lord—"Faith that is in me."

Only as we realize that Christian faith is faith that has Jesus Christ Himself as its object, can we understand why so much depends on faith, according to Christian teaching, why results so significant are ascribed to an act seemingly so small. It is only as we think of the object on which such faith terminates that we can understand why it should be considered so important or such results ascribed to it. It is not in such faith as a state of mind, it is in the object on which such faith rests that is to be found the secret of its significance. Christ alone is qualified to bestow upon us the for-



giveness of our sins. In Him alone may be found that strength that enables men to break the dominion that sin has over them and to walk in newness of life. Hence it is that everything depends on faith in Him.

To perceive that saving faith is a faith in Christ Himself is also to perceive why such faith never exists alone. Such faith is never merely intellectual, it always involves the element of trust and obedience, and that because this Christ always stands before us as Saviour and Lord. We cannot receive from Him the forgiveness of our sins without having within us a love for our great Benefactor, and we cannot love Him thus without being brought under the dominion of the law, "He that loveth me keepeth my commandments." This is not to deny that those who trust Jesus still sin and do much contrary to His commandments, but it is altogether certain that in proportion as they stand in that personal relation to Christ, which trust involves, the general bent and tendency of their lives will be away from sin and toward that which is Christlike. No doubt much that passes for Christian faith

leaves life and character unaffected, but this is never true of the faith to which Christ referred when He spoke to Paul of "faith that is in me."

Finally, to mention nothing more, to perceive that Christian faith has to do primarily with Christ Himself is to have light thrown upon the fact that unbelief as regards Christ is itself a sin. If Christian faith did not have to do with a person, it would be more difficult to see the why of this. It is not necessarily a sin to have wrong opinions, false views of things. But when we see that such faith has to do with a person, the whole matter assumes a different aspect, at least as regards those who have been brought into contact with that person. Just as our attitude toward certain types of art and literature discloses our artistic and literary tastes, so our attitude toward Jesus Christ reveals our moral and spiritual tastes and aspirations. And so it is written: "This is the condemnation that light is come into the world and men loved the darkness rather than the light."—D. S. K.

## The Case of Dr. Bateson



GOOD friend of the BIBLE CHAMPION and its editors sends us a copy of a regular diatribe printed in an infidel paper, against anti-evolutionists for the use they made of William Bateson's admissions in his Toronto address. The said writer is simply terrific in his denunciations.

Now, we do not see that any of us have ever misrepresented Bateson. No one has ever said, as far as we have seen, that he abandoned the theory of evolution. Most writers qualified their references to him by the distinct statement that he still held on to evolution, even if he had to do so simply "by faith."

His address was afterward published in *Science*, and therefore we have his authoritative statements. The Fundamentalists who made use of his concessions always admitted that he was an evolutionist, but they thought his faith in evolution was inconsistent with the damaging admissions he had made. Professor George McCready Price, in an article in the BIBLE CHAMPION for March, 1925 (pp. 138, 139), quoted directly from the writings of Dr. Bateson in which the latter pointedly expresses his faith in evolution. For example, this is quoted from Bateson's *Science* article: "In dim outline evolution is evident enough. From the

facts it is a conclusion which inevitably follows." Was that misrepresenting Bateson? No; it was citing precisely what he said, nothing garbled.

But here is one among a number of candid confessions that Bateson made in his article: "But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of *species*, remains utterly mysterious. We no longer feel, as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun" (BIBLE CHAMPION, March, 1925, p. 139, first column, near top).

On this point the present writer says in *The Problem of Origins* (pp. 167, 168): "That 'particular essential bit of the theory of evolution which is concerned with the origin and nature of species' is the *crux* of the whole contention. We hold, therefore, that Dr. Bateson virtually capitulates to the opponents of evolution." If the transmutation of species could be proved, the whole evolution theory would be established; and *vice versa*.

In *Science* for January 20, 1922, Dr. Bateson wrote: "We cannot see how the differen-



tiation of species came about. Variations of many kinds, often considerable, we often see, but no origin of species."


It was such concessions as these which, if accepted at their face value, prove clearly that evolution has not been verified, that were quoted by the opponents of evolution. He was never represented as himself an opponent of evolution, but everybody knew that he still clung to the theory, even though he had to accept it "by faith."

But what scientific people ought to want is empirical evidence of the truth of an hypothe-

sis; they know full well that it cannot be proved by accepting it by faith. Faith in Jesus Christ may bring an experience of truth, pardon and salvation through Him, but theories of physical science cannot be proved in that way. No; Dr. Bateson was not misrepresented. All of us know that he was an adherent of evolution; but we believe he was inconsistent in holding on to it in the absence of scientific demonstration. Those who desire to see a further discussion of this subject might read the present writer's article in the *BIBLE CHAMPION* for March, 1924, pp. 129,130.—L. S. K.

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## What a Sturdy Lutheran Thinks

N RE Dr. A. C. Dieffenbach's recent outburst against both Fundamentalists and Modernists, much comment has been going on in the religious press. As the *CHAMPION* is a monthly magazine, we cannot report new happenings as promptly as can the weekly papers. Dr. Dieffenbach accuses the orthodox people of curtailing the liberties of their members by their creedal requirements. He also regards it as a species of persecution for a State to forbid the teaching of evolution. On these matters we have seen no better analysis than that which appeared in a recent editorial in *The Lutheran Witness*, St. Louis, Mo., written by one of its editors, Professor M. S. Sommer. Referring to Dr. Dieffenbach's strictures, he says:

*In these utterances there are a number of misconceptions against which we ought to be forewarned. As to the law in Tennessee forbidding the teaching of evolution in the schools supported by the government, that certainly does not constitute religious tyranny. The State is perfectly justified in forbidding this teaching; for the teaching of evolution at the expense of the State is not a part of religious liberty. The State has not forbidden those who wish to teach evolution to build schools of their own in which evolution may be taught; but since such teaching trespasses upon the territory of religion, the State is not willing to allow the money which it gathers by enforced taxation from all of its citizens to be used for the dissemination of the sectarian views of a few of them. It would constitute religious tyranny to collect money by force and pay it out to teachers of evolution. The State should*

*neither teach evolution nor creation, but be satisfied to inculcate secular knowledge.*

*And as for the second instance of what Dr. Dieffenbach cites as an infringement of religious liberty, namely, that a denomination requires its clergy to teach in accordance with its established creedal statements, that also is a mere bugbear of an alarmist. No one is forced to remain a member of any denomination. If his convictions will not permit him to continue in his church, if his views have changed, if he has lost confidence in the correctness of the position of the church in which he was reared, he is, as far as the state is concerned, at liberty to leave that denomination and join any other he chooses or remain without any church connection. If we had a State church which we were forced to support, that would constitute religious tyranny. But as long as all our churches are voluntary organizations, no one should complain if such an organization insists on its teachers teaching that for which the organization stands. We do not accuse the Baptists of religious tyranny because they insist on immersion. Let them insist on immersion, and let the Romanists teach the "Ave Maria"; our government forces no one to join them or to support their error.*

*It is of great importance to hold fast to these distinctions because our religious liberty is endangered here in this country, not by the laws of Tennessee against evolution, not by doctrinal standards of the different churches, but by fanatics who wish to give us a state religion, and by hierarchies which lust for temporal power. What we ask and pray for is that the State favor no religion, but protect all religious organizations in their temporal rights, privileges, and liberties.*



## Our Life by Faith



AUL, being judge, the life of a Christian is "a walk by faith, not by sight." We have no right, however, to attach to this phrase a meaning other than that which Paul himself attached to it, and at the same time hold Paul responsible for the sense in which we employ it. Our interpretation should always be both grammatical and historical, that is to say, we must not only take words in a sense that they are capable of meaning, but in the sense in which they were meant by their author. The Christian life is a walk by faith, not by sight, provided we understand such a statement in the Pauline sense.

It must be obvious to all that Paul did not think that "knowledge" is only of "things we see." If that were the case, knowledge and faith would stand in such contrast that where one is, the other is not. It is not surprising that those who so think should tell us that we should walk wholly by sight and not at all by faith; that faith is well enough for children, but that when we grow up, we should put away childish things; that we may continue, if we desire, to believe in the existence and presence of unseen realities, but that we should remember that we can have no real knowledge of them, and hence, that it is more or less irrational and superstitious to permit such beliefs to exert any controlling influence over our lives.

As this alleged contrast between faith and knowledge is frequently met in current literature, and as it seems to be a source of uneasiness to some Christians, it may be well to say a word or two concerning it. As a matter of fact, this contrast is based on superficial thinking. No one who looks beneath the surface of things can suppose that where faith is, knowledge is not, or *vice versa*. Faith is an element in all our mental processes. To such an extent, that where faith is not, we have no knowledge. We cannot prove, for instance, our own existence. We can only accept it on faith. The fallacy of Descartes' famous syllogism, "I think, therefore, I am," has often been pointed out. When we say, "I" think, we assume the very thing we seek to prove.

Not only are we dependent upon faith for our starting point—we are dependent on it at each later stage in our effort to acquire knowledge. Much of our knowledge comes to us through our five senses, yet if we do not have faith in these senses after conveying to us a true representation of what is outside of us,

we can obtain little sure knowledge. Some people are color-blind. They cannot trust their eyes as far as colors are concerned. If they have any accurate knowledge of colors, it is because they trust the statement of others. You are conversing with a friend. How do you know of his presence, except as you have confidence in your sense of sight or hearing? Or, take the axioms that lie at the basis of all our reasoning. We cannot prove them. We can only accept them on faith, and yet, without them, we cannot reason at all. Again, most of our information comes from those long dead. Only as we have confidence in their general trustworthiness can we place any dependence on such information. We, no doubt, believe in the existence of countries like Japan, though comparatively few of us have ever been there. Our knowledge of such places is largely wrapped up with our belief in those who claim to have been there.

It would be easy to multiply illustrations and considerations which make clear that the alleged contrast between faith and knowledge we are considering has no existence in fact. There is no man who does not exercise faith. The difference between the Christian and the non-Christian in this connection is not that the one believes, but the other does not. Both are believers. They differ as to *what* they believe. And if it be asked: How are we to know whether to believe as the Christian or the non-Christian, we can only reply that this is a matter of evidence, using the latter word in its broadest sense.

Is there adequate evidence for supposing that Jesus Christ is, at this very moment, dwelling in the invisible world as our Lord and Saviour? If so, it is the part of wisdom to walk by faith in the sense in which Paul would have us so walk. Is there no adequate evidence of the existence of such a Being in the invisible world? Then, the walk by faith of which Paul speaks and which he commends is not the sort of life we should live.

If it be wrong to think of the life of faith as a walk in the light of supposed knowledge, it is also sadly inadequate to suppose that it is a walk merely in the light of spiritual realities in general. Taken in its most general sense, to say that the Christian walks by faith is to say that he is not a materialist, one who scouts the existence of spiritual realities, and who has no faith in a life beyond the grave. It is evident that Paul used the phrase in a much more specific sense than that. It is evident that he



was speaking of man's present and man's future reference to Jesus Christ. Now, Christ is among the unseen realities. Hence, our walk is by faith. That is a necessary conclusion when he will be among the unseen realities. Then our walk will be by sight.

It is evident, therefore, that when Paul said, "We walk by faith and not by sight," he means not merely that we take into consideration the unseen and eternal as well as the seen and temporal, but more especially that we are among those who take into consideration the unseen Christ—those who trust and obey Him and who have forward with unswerving confidence to the day when we shall see Him face to face. He means that we are those whose lives are determined and controlled by the unseen Christ, who cherish the hope of one day being present with Him, and so those who anticipate the day when the hope that have its foundation and Christ be among the seen and not among the unseen realities.

The implications, therefore, of this phrase as used by Paul are at least three-fold. In the first place, it implies that our knowledge is not confined to the things that may be seen, but that around us and above us are unseen realities. It is this perception of unseen realities that, according to the Scriptures, lies at the heart of all true spirituality. The spiritual man is one to whom the unseen world is a reality. The unspiritual man is one to whom the unseen world has no real existence. The one walks only by the knowledge of things visible. The other walks also by the knowledge of things invisible.

In the second place and more particularly, it implies that we may walk by faith in Jesus Christ, that chief among these unseen realities is Christ as our Lord and Saviour, and that Christ's great promise may be a reality in the experience of men. "Ye, I am with you always, even unto the end of the world."

In the third place to say that we walk by faith and not by sight, is to say that hope plays a large part in our lives, that we look forward to the time when we shall no longer be absent from our Lord, but when we shall dwell in His immediate presence. It was this hope that sustained Paul amid the trials and privations of his turbulent life. It enabled him to see life in its true perspective. It prevented him from attaching too large a significance to his every-day experiences. It kept him from discouragement amid persecutions.

It was because he walked by faith and not by sight that Paul could say, "Our light affliction, which is but for a moment, works for

us more and more an exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."—D. S. K.

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## Is it any Wonder?



Is it any wonder that Christian people are becoming more and more suspicious of the influence of the universities, especially those of the north? What we think of the teaching that is reported from some of them, we ask. What are we coming to? Is our civilization going to sink into decadence in a very short time? The schools which ought to be teaching our youth the highest moral and spiritual ideals are dragging them down into the mud and mire. And it is chiefly due to the scientific theory of evolution. We glean the following facts from one of our ex-terminators:

"A psychologist has found the solution of the student suicide mystery." Of course, it is not the evolution philosophy which is to blame, with its teaching that we are the offspring of the animals; but—would you believe it?—the Christian church is to blame! Think of that—the Christian church is to blame for the suicide furore!

The would-be psychologist puts it in this way: "People have been taught a lot of nonsense and mythology at church, and then, when a person comes in contact with modern teaching, he is unable to adjust himself."

On this statement our exchange comments in this way: "Even so, we presume, the embezzler, serving his term in the penitentiary, must blame the church for teaching him the outworn principle 'Thou shalt not steal' thus rendering him unable to adjust himself to the 'get-rich-quick' philosophy of his later associates."

What are some of the moral principles of this same Wisconsin psychologist? He asserts that woman is still in slavery, because she is linked up with our religious sex institutions. By this he meant Christian marriage. She will free herself from these, he hopes. He also says that "short skirts and cigarettes will help in this emancipation."

We wonder what the world is coming to. "If the foundations be destroyed, what can the righteous do?"—E. S. K.



## Notes and Comments

### The Friendship of Religion and Science.

True evangelical religion has ever been the friend of true science. Only false science and false religion have collided. On this point one of the staunchest religious editors in this country makes the following relevant comments: "Therefore, let every lover of science remember that true religion has never slandered science, but has been its fairest and most faithful friend. No childlike believer in the Lord Jesus need fear science. Let us but make sure that the science which we learn and which we accept is actual knowledge of genuine truth. The wisest man, the most learned philosopher and scientist, need not surrender his childlike faith, and we Christians need not fear the most intimate acquaintance with nature, its laws, its history and its revelations. The same God whose glory the heavens declare speaks to us in the Bible."

### More on the same Theme.

The writer above quoted adds these remarks: "If, therefore, science is in disrepute, blame not the teachers of Bible truth. If men look somewhat askance at scientific claims, and refuse to be overawed by the mere mention of science; it is chiefly because its devotees have made an idol of it, and have borne false witness against it." To these apt remarks we may add: We have quite an extensive acquaintance with intelligent evangelical Christians, who accept the Bible at its face value, and every one is a friend of true science, and desires to have it thoroughly taught to the youth of our land. Their objection is only to the dogmatic teaching of unverified speculations.

### Some Teaching in State Universities.

We regret exceedingly to have to make the following statements. A fine scholarly man, who is also an evangelical Christian, and who is doing post-graduate work in a State University, told us the other day that some of the professors of the institution frequently go out of their way to deride and attack the Bible and some of the Christian doctrines. He says this is done when there is no good reason for it. It occurs especially in the departments of biology and psychology. Why cannot professors in these disciplines teach them without reference to Christian belief? If they will stay by the scientific facts, they can do so. Moreover, there are millions of Christian people in this country who pay their honest taxes for the

support of our State schools, and they are now doing that in order to have their sacred beliefs ridiculed and undermined. The men who take advantage of the youth of our country to attack Christianity are violating one of the fundamental principles of our Republic, and are therefore not loyal citizens, even though employed and supported by the State. Why should not our State Legislatures look into the kind of teaching imparted in the universities under their control, and admonish the professors who are taking advantage of their positions to attack the religion of many of the most loyal and intelligent citizens? We believe it is their duty to do this.

### The Right Position.

In re the teaching in our State schools, we think there should be a fair treatment all round. While Christian people would be very glad if conditions were such that Christianity could be taught in a positive way in all our schools, whether of the State or the Church, yet they realize that the State schools are supported by all our citizens. Many of these are earnest Christians, and have their rights, because they pay their taxes. Others are not religious; as citizens they also have their rights. Some are utterly opposed to Christianity; they, too, are tax-paying citizens, and must not be denied their rights. So the only fair way is for teachers employed by the State to teach neither religion nor anti-religion. It is this *penchant* that many teachers have for *forcing* their anti-Christian views upon innocent children and young people that has aroused the Christian sentiment of the country. Something ought to be done about it.

### Real Scientific Teaching.

If professors in our State institutions would only stick to empirical science, they would not need to obtrude their anti-Christian views upon their pupils. It is when they go beyond the boundaries of true science and run off into the field of speculation, that they become antagonistic to Christianity. The proven facts of biology, for example, do not conflict with the true doctrines of religion. No one knows when or how life began on the earth. Then why make any dogmatic pronouncement on the subject? The Christian teacher may sincerely believe that the first germ-plasms were divinely created; but he need not teach that doctrine in a State school, because he cannot prove the doctrine of creation in a scientific way. The same is true of evolution; no one



can prove that the first life-germ arose by means of a merely natural physico-chemical process. Then why drag in either evolution or religion? Let us be fair in a country that professes to give everybody a "square deal."

### How Teachers Violate these Principles.

Our informant tells us how a teacher in psychology goes about it to belittle the Bible and church doctrine. He says: "Nobody believes in the old story of Adam and Eve nowadays. You don't believe in such an absurd story, do you, Mr. Jones?" addressing a student in the front row. At another time he bursts out: "Think what an absurd doctrine transubstantiation is! You don't believe in such an absurd and childish doctrine, do you, Miss Humphrey?" addressing a young lady in the front row. This is the method of invidious assault again and again.\* The man who told us these things declared that he does not go into the classroom to have his religion held up to scorn, but to listen to a scientific lecture on psychology. And psychology, if the teacher sticks to the proven facts, can be taught scientifically without lugging in a tirade against religion. Yes, we believe that it is the business of our State Legislatures to protect our Christian citizens from this infidel propaganda in the schools that they help to support.

### The Status at Wooster College.

Sometimes we do not wonder that the State universities are so much honeycombed with infidelity. Such unbelief at least receives encouragement from the apostasy of many of the so-called Christian colleges established by the fathers on a strictly evangelical basis. A document comes to us with the information that the modernistic situation at Wooster College, Wooster, Ohio, has become so pronounced that an association has been formed to save the institution for true Presbyterianism and evangelical Christianity. This society is known as "The Conservative Association of Wooster College Alumni, Students and Friends." Its purpose is to rescue the college from its "present apostasy." The president of this association is Rev. Frederick N. McMillin, D.D., Cincinnati, Ohio. All who desire information and who want to aid the evangelical cause should write to the secretary, W. Carl Richards, Attorney-at-Law, Cumberland, Md.

### Proofs of Wooster's Departures.

Here are some of the insignia that the alle-

\*In saying this the writer does not mean to say that he accepts the doctrine of transubstantiation.

gations against Wooster College are not unfounded. During the week of prayer at the college, November 27 to December 4, 1927, the daily speaker, who was also expected to be the "student counsellor and spiritual adviser," was Sherwood Eddy, whose radical modernism is well known, as any one can prove for himself by reading Dr. Eddy's last book, which was noticed in this journal for April, 1927 (pp. 237, 238). Read that review and see how liberalistic Dr. Eddy is. Yet he was invited by the president of Wooster College to deliver the daily addresses to the students during the week of prayer. Dr. W. O. Thompson is the president of the Board of Trustees of Wooster College, and he and Dr. George N. Luccock are among the chief persecutors of the orthodox professors of Princeton Theological Seminary. Now just put two and two together, and you have four.

### The New Prayer Book Rejected.

The intelligence has just come at this writing that the proposed new Prayer Book for the Church of England was rejected in the British House of Commons by a vote of 247 to 205. The House of Lords had previously passed favorably upon it. But the House of Commons, representing the people of England, sticks closer to the Protestant and evangelical faith, and therefore would not accept the many changes proposed in the interest of Roman Catholicism. The reasons assigned for this rejection is that the new book had decided leanings toward Rome. Here is certainly a puzzling situation. Many of the leaders in the Church of England, like Bishop Barnes and Dean Inge, are liberalists in theology, and yet here was a powerful movement to introduce Roman Catholic factors into their Prayer Book. The ways and logic of Modernism are "past finding out."

### A Methodist and a Jew.

Garrett Biblical Institute is a Methodist theological school at Evanston, Ill. Some time ago Professor Harris Franklin Hall, of that seminary, lectured to the students and professors of Hebrew Union College, which is, of course, a Jewish institution; while Professor Samuel S. Cohen, of the latter school, lectured at Garrett. The Methodist man told the Jews what Christians believe and what they practice, and the Hebrew professor told the Christians about the principles of Judaism. All this, no doubt, is done in the spirit of "broadness." How much effort is made to bring people to Christ in such an exchange of professors? And we wonder, too, how the liberalist, Professor



Hall, represented Christianity to his Hebrew auditors. We fear he trimmed it down far too much.

### What some Scientists Teach.

A scientist of the Smithsonian Institution has just assured us that the sun will continue to shine for fifteen billion years. That is comforting. Our descendants are so far removed from us in time, and so many contingencies may take place meanwhile, that we think it is hardly worth while to worry over the prospect of their freezing to death. Another scientist tells us that the universe is finite. We are glad for this decision, for then God must have created it, because that which is eternal must be infinite, absolute and self-existent. A finite universe means that it is also temporal, and therefore it had to be created and must now be upheld by some infinite being. Another scientist in the same connection informs us of the wonderful fitness of the sun's light to the growth of vegetation. If some things, apparently insignificant to common eyes, were different, no organic life could exist. To our mind, this proves, not only creation, but design in the creation.

### A Strange kind of Courtesy.

Two newspaper clippings have been sent us regarding the meeting of the American Association for the Advancement of Science at Nashville, Tenn. Both reports are dated December 26th. One of them informs us that the scientists avoided the theory of evolution, "primarily as a mark of courtesy to their Tennessee hosts." That would, we hold, have been a mark of courtesy, and might very appropriately have been observed. But the other paper says that evolution was declared to be a certainty by Dr. A. A. Noyes, president of the Association, in his opening address. Thus the dogmatists had to thrust their doctrine right into the faces of "their hosts," and that is the most dogmatic way. Dr. Noyes is directly quoted as saying that evolution "can only be doubted by an individual who, like the ostrich, buries his head in the sand out of a vague dread that he may see something shocking." In this rude, crude and ungracious way the evolutionists are trying to impose upon the American people their unproved speculations.

### A Fatal Admission.

Continuing the subject of the previous paragraph, we quote directly from Dr. Noyes: "While even less can be said today of the processes by which evolution takes place than was thought to be known fifty years ago, the fact

that evolution has been going on," and so on till he brings in the silly ostrich above referred to. It is a puzzle to our mind how can come about that, if less is known today about the processes of evolution, the advocate can be so cocksure that their theory is established. Would it not be logical to conclude that, if evolution is true, the more clearly the processes would be discovered by further investigation? On the other hand, the more obscure and uncertain the processes, the more doubt is cast upon the hypothesis itself. It seems to us that many of the evolutionists use very poor logic; and the poorer their logic, the more dogmatic they become.

### A Gratifying Item.

It is distinctly encouraging, however, to know that Dr. Noyes is not a materialist. It is fairer to him and all concerned, we gladly print the following statements, quoted directly from his address: "These advances in science have greatly influenced the philosophic and religious thinking of the scientific man, for it is a great mistake to think that the tendency of advancing science is toward materialism. Just the opposite. The repeated discoveries of new and unexpected types of phenomena in the physical world make us realize more than ever the limitations of our understanding, and lead us to feel with the poet that, 'As knowledge grows from more to more, will reverence in us dwell.'" Yet one would think that people who realize more than ever the limitations of their understanding would hardly be so dogmatic in their utterances about evolution and so scornful of those who cannot accept their conclusions.

### High Civilization of the Mayas.

Much interesting information is given in such a notable gathering of scientists as that which took place in Nashville. For example Dr. Sylvanus J. Morley, of the Carnegie Institution at Washington, told about the high civilization of the Mayas, an Indian race that dwells in Yucatan and some of the states of Mexico. He describes their wonderful advancement in art and architecture and other marks of civilization two thousand years ago. He even says that it was "the most brilliant civilization of pre-Columbian times." The workers of the Carnegie Institution have uncovered much new evidence of that lost civilization. They live in great cities, constructed their public buildings of dressed stone and adorned them with beautiful sculpture, reared lofty pyramids and the foundations for imposing temples, and assembled in paved courts decorated with rich



carved monuments. Our dictionary (Webster's) pays these people a high tribute, and says that they had attained to the highest civilization of any American people, referring, of course, to the native Americans. All this is most instructive, and we hail it with delight. It also proves that evolution has not been at work among the original natives of those states—unless, of course, evolution is twisted about to mean devolution.

### Nineteen Centuries of Christian History.

Our readers, who desire to keep posted, will notice the advertisements of a new book, entitled *Christianity, Past and Present*, by Charles Guignebert, who is professor of the History of Christianity in the University of Paris. An intelligent review of the work appears in the *New York Times Book Review*. It tells us that the author writes in a lucid style, and imparts much information. "But," says the reviewer, "he is not altogether without bias." He is a follower of Alfred Loisy, a Roman Catholic Modernist of some years ago, who, we thought, had long been laid on the shelf. "He always finds reason to question, to doubt, to attenuate both facts and teaching, so that even his fellow-modernists protested against some of his conclusions." He "finds the gospels a mass of pious imaginings, gathered together many years after the events and grouped about a vague figure of Jesus," and so on in the old traditional way of Modernism. What iconoclasts these Modernists are! If they destroy Christianity, what will they put in its place?

### Jesus not a Vague Figure.

But Jesus is not a vague figure for many millions of us. First, He stands out clearly in history. Indeed, He Himself produced more vital history than any other personage in the annals of time. He can be distinctly traced by His impress upon people and human events from the present time back to the time of His earthly life. The apostolic and church fathers, in the centuries immediately following His time, bear vivid and abundant testimony that He lived and blessed humanity. Second, He is a distinct and glorious reality in our Christian experience. We know Him to be living now, for we have communion with Him, and He fills our hearts with joy. It is just as the apostle declares: "Christ in you, the hope of glory." Oh, no! friends of the destructive school, Jesus is a clear-cut historical and experiential Personality, and we hope that some day you will have

the inner assurance of His actuality and His pardoning and saving grace.

### To What the Theory often Leads.

Dr. William E. Ritter, of California, recently said in a convention of scientists that religion "is natural in the sense that all other emotions are." It is a response, he maintained, to the natural order, depending neither on a supernatural order nor on belief in such an order. That seems to be the route that many evolutionists travel. From a narrow induction of data they make a very broad generalization. A little thought will show this scientist to be in error. Religion always recognizes something supernatural. Anything else is not worthy of the name. But if there is nothing but the "natural order," how comes it that evolution causes almost all people to believe in a supernatural order. Evolution performs some strange miracles. It is able to bring something out of nothing. That is, belief in the supernatural out of the purely natural. Besides, it is a great deceiver: it has caused most people to believe in a supernatural order when there is no such order—according to Professor Ritter. So we are wondering how he can have any confidence in his theory.

### Two Delayed Articles.

As will be noted in our "Arena" department, two articles for our Symposium on Evolution, by English writers, came after we felt that the symposium had run long enough. Major L. M. Davies is now in England, so that our letter had to be redirected from India where it was sent, and thus caused delay. He is the author of a valuable book entitled *The Bible and Modern Science*, which was reviewed in our book department. More recently he has published a telling booklet under the title, *The Significance of Modernism*. Charles H. Coates is the author of that eye-opening book, *The Red Theology in the East*, to which attention has been called a number of times in this magazine.

### A Kindly Reply to Doubt.

An infidel paper of recent issue quotes the following from Voltaire (it gives no title or page, however): "How can we conceive of a God the embodiment of goodness, who lavishes his benefits on his children whom he loves, and at the same time overwhelms them with the evil things of life?" If this is a genuine quotation, it proves that Voltaire was either an atheist, or at least an agnostic. However, we would reply kindly to the Voltarian statement, which may have come more from a



troubled than a resentful mind: God does not "overwhelm" his children with evil things. He permits ordeals to come upon them to test and discipline and refine them, but He also showers upon them many blessings. The Bible teaches clearly the uses of trial: "It is good for me that I have been afflicted; that I might learn thy statutes." "All things work together for good to them that love, to them that are called according to His purpose." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

### The Biblical Solution.

If unbelievers would come to God in humility and faith, they would experience the "love of God shed abroad in their hearts by the Holy Spirit," and then they would know how to trust Him, even when they cannot understand His ways. To deny the existence of God will not help matters. The same trials will come upon men, anyway. And in that case there is absolutely no solution for the problem of suffering. We ask in vain, if there is no God, why we have been given a being in the world at all. The problems of the origin, purpose and destiny of man and the universe are wrapped in Cimmerian darkness, if there is no personal God. And worst of all, there is no hope that these problems will ever be solved. The Christian hope is much better. The apostle so beautifully says: "Now we see through a glass darkly, but then face to face." That means that some day the gloom will be dispelled, and we shall have the direct vision of all truth and reality.

\* \* \*

## Wayside Gleanings

Announcement is made that Dr. W. B. Riley, one of our editors, and Charles Smith, of the A. A. A. A., are to debate under the auspices of Delta Gamma Sigma Lecture Bureau in Jerusalem Temple, New Orleans, La., March 14-15. The question for the first evening is: "Is Evolution a Fake Philosophy?" The second: "Should Evolution be Taught as an Established Science in Tax-Supported Schools?" We would be glad to co-operate with our friends in New Orleans to place a copy of the CHAMPION, or some other literature, in the hands of their friends who have an open mind. Write us.

This quotation is from *The Rationalist Review*, of October, 1925. Mr. Joseph McCabe, the apostle of rationalism and freethought,

writes: "From August 15 to 19, 1925, I followed every meeting with the International Congress of Freethought at Paris. It was *seriously disappointing!* I recalled the congress of 20 years ago, when more than 100,000 enthusiastic freethinkers walked in procession through the streets of Paris; when scholars like Haeckel, Sergi, Denis, and Buisson, lent their cordial support. Last month we never numbered 300 at any meeting; and not one man of science in Europe supported the Congress. There is a blight upon rationalism over nearly the whole civilized world." General Wm. Bramwell Booth quotes the above in *War Cry*, and then adds: "*I believe the last sentence to be literally true.*" So do we!

An embarrassing thing happened at a committee hearing in the Senate office building at the National Capitol. A former prohibition agent, testifying, made a rather startling statement and a lawyer demanded he be "sworn on the Bible." They sent out runners for a Bible but no Bible could be located! A minister present offered his pocket testament which was held sufficient.

The new Louvain Library, replacing the old library destroyed by the Germans during the world war, will be dedicated July 4.

A million Bibles in twenty-two languages, to be used only in New York City, were recently ordered from the New York Bible Society.

According to the *Mission Herald* there are 7,000 white missionaries in Africa.

An independent Lutheran congregation of deaf persons has been organized at the Lutheran Church of the Transfiguration in Washington. Upon his graduation from the Mt. Airy Seminary in 1929, Edward F. Kaercher, a mute, will become pastor of the flock. This, it is believed, will be the first deaf clergyman with a deaf congregation in the Lutheran church. The sermons will be transmitted to the congregation by the sign language.

Announcement of two large gifts to universities was made in January: one of \$1,650,000 to Cornell, and one of \$1,500,000 to the University of California.

To prepare themselves against the defeat of Gov. Smith for the Democratic nomination for the presidency some unthinking persons say the reason will be Protestant prejudice, but the only reason we can think of, in the event of defeat, is that he is a "wet." No wet can-



didate of either party can be elected to the presidency.

The tenth annual convention of the World's Christian Fundamentals Association will be held at Chicago, Illinois, May 13-20. There will be eight internationally known speakers, and twenty additional speakers world-wide in reputation; among these are Dr. Leander S. Keyser and Philip Mauro, Esq., two of our associate editors.

Announcement is made that the Episcopalians have thirty cathedrals in process of erection in the United States.

One of the strangest styles of church architecture was just completed at Copenhagen. Known as the Grundvigs Church, of the Lutheran faith, it is a replica on a very large scale of a pipe organ—that instrument most closely identified with church music.

The General Conference of the Methodist Episcopal Church, composed of 875 delegates, will meet in Kansas City, Missouri, May 1, 1928. The Episcopal address will be written by Bishop Luther B. Wilson.

The 1925 census in Germany shows that persons professing no religion increased from 200,000 in 1910 to 1,551,000 in 1925. Of these 640,000 are women. There are 40,000,000 Protestants, 20,000,000 Roman Catholics. Protestants have increased by 1,900,000 or five per cent; Roman Catholics by 1,300,000, or seven per cent, while the population, as a whole, shows an eight per cent increase.

The Disciples commenced a crusade for \$1,700,000 to erect a National City Christian Church, in Washington, D. C.

In noting, in January number, the amount of money raised by the several denominations for the support of aged preachers, we omitted to say that the Methodist Church, South, has raised more than \$5,000,000 to date on their \$10,000,000—their objective—for the support of their supernannuated preachers.

There are now 47,500,000 tabulated church members in America; 490,000 members were added during the year 1927.

School children of the United States deposited more than \$23,000,000 in savings banks during the year ending June 30, 1927.

## THE ARENA

### Inspiration of the Scriptures

By J. Newton Parker, A.B., D.D., Brigadier (Retired), Chicago, Illinois

#### What is Scriptural Inspiration?



HERE are two theories of inspiration, neither of which answer this question adequately: the one is objective; that is, the one in which man is simply the pen of God; the other is subjective; that is, taking place within the thinking subject, and opposed to the objective.

The paragraphs in quotation marks under this head are by Dr. B. F. Westcott:

"If we look exclusively at the objective side of inspiration, the prophet becomes a mere soulless machine, mechanically answering the force which moves it, the pen and not the penman of the Holy Spirit. He ceases to be a man while he is affected by the frenzy of heathen seers, and in a momentary influence gives up his whole spiritual growth.

"If we regard inspiration only subjectively, we lose all sense of a fresh and living connection of the prophet with God. He remains

indeed a man, but he is nothing more. There is no reunion of the divine and human in his soul on which a church may rest its faith. He may deduct, interpret, combine truth, but in the absence of a creative power he is deficient in that which an instinct of our being declares to be the essential attribute of the highest teacher. Such a theory removes all that is divine in our faith, and destroys the title-deeds of the church's inheritance. It is opposed to the universal tenor of Scripture and tradition, and leaves our wants unsatisfied and our doubts unanswered by God."

"Making it objective, it becomes a frenzy. Making it subjective, makes it of men, is real modernism and does not answer the wants or doubts of our inmost souls. If we leave out these two extremes, and accept the mean, we find rest for every soul need.

"If we combine the outward and the inward—God and man—we have a great and

noble doctrine, to which our inmost nature bears its witness. We have a Bible competent to calm our doubts, and able to speak to our weakness. It then becomes, not an utterance in strange tongues, but in the words of wisdom and knowledge. It is authoritative, for it is the voice of God; it is intelligible, for it is the language of men.

"The possibility of such a combination seems to follow directly from a consideration of the nature and form of Inspiration; and the same reflections which establish a necessary connection between inspired thoughts and inspired words, point out the natural transition from the notion of an inspired teacher to that of an inspired book. By Inspiration we conceive that his natural powers are quickened, so that he contemplates with a divine intuition the truth as it exists still among the ruins of the moral and physical world. By Revelation we see, as it were, the dark veil removed from the face of things, so that the true springs and issues of life stand disclosed in their eternal nature.

"But while the idea of Revelation in its fullest sense appears to be essentially Christian, every religion presupposes the reality of Inspiration, of a direct, intelligible communication of the Divine will to chosen messengers. The belief in such a gift is in fact instinctive, and equally at least with the belief in a Supreme Being possesses the testimony of universal acceptance. Even intellectually the idea of Inspiration offers no extraordinary difficulties. To enlarge or inform any faculty is evidently a secondary operation of the same power by which it was first given and quickened. The intercourse between the Creator and the creature must, in common with all spiritual manifestations, remain a mystery; but that it does take place in some form or other is a matter of constant experience. And if we may venture to regard Inspiration merely as a mental phenomenon, it is not more remarkable that man's spirit should be brought in direct connection with the Spirit of God, than that one mind should be able to exercise a sympathetic influence upon another. That man is complex and finite introduces no difficulty which is not present in the ordinary processes of thought and life. And, on the contrary, this consideration fixes a limit to the extent of our inquiry; for all abstract analysis of Inspiration is impossible, since the Divine element is already in combination with the human when we are first able to observe its presence.

"Our inquiry is thus limited strictly to the character of Inspiration. The real existence of such an influence is proved at once by com-

mon belief and personal experience. The nature of its operation transcends the power of our thought; but it remains to examine the form which this Divine teaching bears when presented to men. In heathen nations the Sibyl or Pythoness was the type of an inspired teacher; and Plato consequently places the prophet low in the scale of men, as one in whom all human powers of body and soul were neutralized. In the records of the Bible, on the other hand, the teaching of Inspiration appears as one great element in the education of the world, and therefore it has an essential connection with the age and people to whom it is addressed, while its form varies according to the needs of men.

"Like every gift of God, inspiration is bestowed for some special end to which it is exactly proportioned. . . But however various the forms of inspired teaching may be, in one respect they are all similar. In every case the same twofold character is preserved which arises from the combination of the divine influence with the human utterance. The language of the Lawgiver, the Historian, the Prophet, the Psalmist, the Apostle, is characteristic of the positions which they severally occupy. Even when they speak most emphatically 'the words of the Lord,' they speak still as men living among men. . . Everywhere there are traces of a personality, not destroyed, but ever quickened by the action of the divine power; of an individual consciousness, not suspended, but employed at every stage of the heavenly commission.

"Inspiration, then, according to its manifestation in Scripture, is *dynamical*, and not *mechanical*. The human powers of the divine messenger act according to their natural laws even when these powers are supernaturally strengthened. Man is not converted into a mere machine, even in the hands of God. . . But it may be asked whether this combination of letter and spirit be perfect or partial; or, whether the impress of personal character must be effaced before we can see the godlike image. It might, perhaps, be sufficient answer to point out the absolute impossibility of separating the two elements, the external and the internal, the historical and doctrinal, the objective and subjective; but the truth becomes more apparent if regard be had to the conception, the expression, and the communication of thought. Words are as essential to intellectual processes as they are to mutual intercourse. Thoughts are wedded to words as necessarily as soul to body. Without it the mysteries unveiled be-



fore the eyes of the seer would be confused shadows; with it they are made clear lessons for human life."

When the prophet presents us with prophecies, "he must be able to represent them fitly to other men. And when addressed to man, the human element becomes part of the message from heaven; for the divine can be grasped by him only when defined and molded according to the laws of his own nature. The book is thus rightly said to be inspired no less than the prophet. The book reflects and perpetuates the personal characteristics of the prophet, but it does not create them. Writing introduces no limitation into the presentation of truth which does not already exist in the first conception and expression of it.

"I think that, from a Christian point of view, the notion of a perfect Dynamical Inspiration is alone simple, sufficient and natural. It presupposes that the same providential Power which gave the message, selected the messenger; and implies that the traits of individual character, and the peculiarities of manner and purpose, which are displayed in the composition and language of the sacred writings, are essential to the perfect exhibition of their meaning. It preserves absolute truthfulness with perfect humanity, so that the nature of man is not neutralized, if we may thus speak, by the divine agency, and the truth of God is not impaired, but exactly expressed in one of the several aspects by the individual mind. Each element performs its perfect work; and a glorious reality is based upon a true antithesis. The letter becomes as perfect as the spirit; and it may well seem that the image of the Incarnation is reflected in the Christian Scriptures, which, as I believe, exhibit the human and the divine in the highest form and the most perfect union.

"Truth is brought into a connection with life by the recognition of the human element in its expression which it could not otherwise have. The several parts of the Bible are thus united, not only by the presence of a common object, but also by the impress of a common nature. All the holy writings, as we read, have but one end, and that we may be *thoroughly furnished to all good works*, and this is obtained by their entire adaptation to our complex nature. The fundamental error of the most pious of the ancient philosophers lay in their misapprehension of the relation of the finite to the infinite. They sought a system of absolute truth, independent of the specific laws of human life, and vainly labored to raise men out of the world. Christ, on the

contrary, finally uniting in one person God and man, fixed the idea of spiritual life in the harmonious combination of faith and works, and left His disciples in the world, though not of it.

"The Christian Fathers with one consent affirmed in the most complete manner the inspiration of the Scriptures, placing the writings of the New Testament on the same footing with those of the Old. In the fullest sense of the word we cannot prove the presence of life, but are simply conscious of it; and Inspiration is the manifestation of a higher life. The words of Scripture are spiritual words, and as such are spiritually discerned. The ultimate test of the reality of Inspiration lies in the intuition of that personal faculty (*pneuma*) by which inspired men once recorded the words of God, and are still able to hold communion with Him. Everything short of this leaves the great truth still without us; and that which should be a source of life is in danger of becoming a mere dogma. It cannot but be seen that the same Power which so definitely circumscribed its limits determined its contents. The Evangelists write as men who see through all time, and only contemplate the events which they record in their spiritual relations."

It was said of Jesus, "Never man spake like this man," and those who assail the authority of the Gospels have been constrained to confess that never was history written as in them.

"Nor can it be urged against this view that the Apostles were unlettered men, and consequently unlikely to speak with exactness; for it is certain that the use of provincial dialects is no less strict than that of the purest idiom. The very power of language lies in the fact that it is the spontaneous expression of thought. An intelligent interpretation of Scripture must then be based on a strict analysis of its idioms and words. To suppose that words and cases are convertible, that tenses have no absolute meaning, that forms of expression are accidental, is to betray the fundamental principles on which all intercourse between man is based. A disbelief in the exactness of language is the prelude to all philosophical skepticism. And it will probably be found that the same tendency of mind which discredits the fullest teaching of words, leads, however little we may see it, to the disparagement of all outward revelation."

If language means anything at all, it means what the writer says. To give it any other meaning, destroys the foundation of all spoken intercourse between human beings, and places

us below the brute. There is no such a thing as a Bible or book of any kind without words. If a book is bad, it is because its language, which is "the expression of ideas by words," is bad. If it is a good book, it is because its language is good. If the Bible is inspired, it is because its language is inspired.

"The literal sense is but the source from which the spiritual sense is to be derived; but exactly in proportion as a clear view is gained of all that is special in the immediate object and position of each writer, it will be found that the simple record appears to be instinct with divine life; for the external circumstances and mental characteristics of the writer are not mere accidents, but they become a part of the Divine message," and from this "springs the usefulness and universality of Scriptures."—B. F. Westcott, *Introduction to the Study of the Gospels*, pages 32-48, 62, 63.

### Modern Definitions of Inspiration

*What Revere F. Weidner Says:* "The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate. . . The sacred writings are inspired, and their inspiration is plenary. The Bible as a whole is the Word of God, so that in every part of Scripture there is both infallible truth and divine authority."—*Theological Encyclopedia*, Volume I, pages 113, 251.

*What the Introduction to the Newberry Edition of the Holy Bible Says:* "The plenary inspiration of the original Scriptures is taken for granted; and it is believed that the minute attention to every jot and tittle which this work enables the ordinary reader to bestow, if availed of, will lead to full conviction on the subject."—*Holy Bible, Newberry Edition*, page iii.

*What Dr. James M. Gray Says:* "What is meant by Inspiration? To this we can only say that it is an endowment of the Holy Spirit coming upon the writers of the Old and New Testaments, directing and enabling them to write those books free from all error. And to this we must add that it is unique in the sense that it came on no other men, at no other time, for no other purpose."—*The Bible's Testimony to its Own Inspiration*, page 11.

*What Charles H. Spurgeon Says:* "The turning point of the battle between those who hold 'the faith once delivered to the saints,' and their opponents, lies in the true and real inspiration of the Holy Scriptures. This is the Thermopylae of Christendom. If we have in the Word of God no infallible standard of

truth, we are at sea without a compass, and no danger from rough weather without can be equal to this loss within. 'If the foundations be removed, what can the righteous do?' and this is a foundation loss of the worst kind."—In his commendation of *Theopneustia*, by L. Gaussen, D.D.

*What F. Bettex Says:* "Complete in itself ('Accursed any man that shall add to or take away'), unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men; it does not accommodate itself to progress, does not recant a single word, remains grandly simple and divinely overpowering, and in its sight all men are equal and feel their impotency."—*The Bible the Word of God*, page 52.

*Continuing, he says:* "We will not attempt to improve the Scriptures and adapt them to our liking, but will believe them. We will not criticise them, but we will ourselves be directed by them. We will not exercise authority over them, but we will obey them. We will trust Him who is the way, the truth, and the life."—*The Bible and Modern Criticism*, pages 31, 32.

*What Adam Clarke Says:* "God communicated the Scripture in ancient times to holy men, by the inspiration of His own Spirit, who carefully wrote it down, and delivered it to those to whom it was at first more immediately sent; and they have handed it down from generation to generation, without addition, defalcation, or wilful corruption of any kind."—*Christian Theology*, page 55.

*What L. Gaussen Says:* "The question has been put, Is the Bible inspired, even in its language? We have affirmed that it is. In other words (for we have willingly consented to reduce our whole thesis to this second form, equivalent to the first), the question has been put, Have the men of God given us the Scriptures exempt from all error, great or small, positive or negative? We have affirmed that they have."—*Theopneustia*, page 349.

*What the Dean of Westminster Says:* "If an element of human misconception and mistake was to be recognized in the Bible, how could we regard it any longer as an inspired book, or use it as an infallible guide of life? . . . Behind and beneath the Bible, was the God of the Bible."—Address delivered at Westminster Abbey, December 3, 1904.

*What Van Oosterzee Says:* "He who will acknowledge in Scripture no higher than a purely human character comes into collision, not only with our Lord's Word and that of His witnesses, but also with the Christian consciousness of all ages."—*Dogmatics*, page 199.



*What Dr. Stoeckhardt Says about Luther:* "He who is unable to see that, according to Luther, all of Scripture, and that word for word, is inspired by the Holy Ghost, with him any further discussion seems useless."—*Verbal Inspiration*, page 57.

*What Drs. Hodge and Warfield Say:* "The Holy Spirit elevated and directed the faculties of the writers, when need be, and this secured the errorless expression in language of the thought designed by God."—*Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, page 1104.

*What Rudelbach Says:* "The ancient Church thought that if the name of action on the part of God is to be applied to inspiration, it must be understood to extend to the words as well as the things (thoughts)."—*Verbal Inspiration*, pages 53,54.

*What Dr. James H. Brookes Says in Commenting on God's Words to Moses (Ex. 4:10-12):* "God did not say, 'I will be with thy mind, and teach thee what thou shalt think'; but, 'I will be with thy mouth and teach thee what thou shalt say.'"—*The Fundamentals*, Vol. II, page 27.

*What Philip Mauro, Attorney-at-Law, Says:* "The Word of God manifests itself as a living word in the very unique property it has of adapting itself and its message to all peoples, and of speaking in all languages, tongues and dialects. The extreme mobility and adaptability of Scripture, as manifested in this way, is comparable only to the power which a living being has of making himself at home in different countries from that in which he was born. . . . It seems to run freely into the mold of every language, to adapt itself perfectly thereto, and to speak with equal directness, clearness and authority to all peoples and tribes and nations in their mother tongue. It does not occur to us that in reading our common English Bible we are reading a translation of an Oriental book; and indeed, when an example of the purest and best English is desired, men go with one accord to the Bible."—Quoted from *Life in the Word*, in *Verbal Inspiration* by Stub, page 79.

*What Dr. Thomas Armitage Says:* "It is a great fallacy, then, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, if He selected its words. As the author of all styles, rather, does He use them all at His pleasure. He bestows all the powers of mental individuality upon His instruments for use in the Scriptures, and then used their power as He willed to express His

mind by them."—Quoted from *Verbal Inspiration*, page 74.

*What Dr. Gray Says about Words by Others Being God's Words:* "There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ, and yet they are God's words, not in the sense that He uttered them, but that He caused them to be recorded, infallibly and inerrantly recorded, for our profit. In this sense the Bible does not merely contain the word of God; it is the word of God. . . . The inspiration includes not only all the books of the Bible in general, but in detail, the form as well as the substance, the word as well as the thought."—*The Fundamentals*, Vol. II, pages 12,15.

*What the General Assembly of the Presbyterian Church of America, Assembled in Washington Some Years Ago, Left as its Testimony:* "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very word of God, and consequently wholly without error."—*The Bible's Testimony to its own Inspiration*, page 18.

*What the Moravian Church Says:* "We reaffirm our unwavering belief in the inerrancy of the Scriptures as man's only rule of faith and practice; in the Saviorhood and Lordship of Jesus Christ; in His substitutionary sufferings and death; in His bodily resurrection from the grave; in His exaltation at the right hand of God as man's intercessor, and His final personal return to earth in power and great glory. And we hereby give assurance to the entire denomination, and to all other Christian bodies, that no missionaries will be sent out as representatives of this Board who do not accept these doctrines without reservations, and give assurance of their willingness faithfully to preach the same."—*The Dawn*, Vol. IV, No. 1 (No. 37), April 15th, 1927, pages 1,2.

*What Dr. Graebner Says:* "The Bible was written by divine inspiration inasmuch as the inspired penmen performed their work as the personal organs of God, especially the Holy Spirit, who not only prompted and actuated toward writing what they wrote, but also suggested to them both the thoughts and the words they uttered as they wrote."—*Doctrinal Theology*, Section 12, quoted from *Verbal Inspiration*, page 26.

*What Dr. J. A. O. Stub Says:* "God, in particular the Holy Ghost, is the real originator and author of Holy Scripture. . . . The Holy Ghost has not limited Himself to preserving the Biblical writers from error, but He has given them what they should write, both the

form and the contents . . . and with what words."—*Verbal Inspiration*, pages 26,27,30.

*What Spurgeon Says:* "We cannot but express our sense of the superficiality of the best and most laborious comments when compared to the bottomless depths of the Sacred Word, nor can we refrain from uttering our growing convictions that the Scriptures possess a verbal as well as a plenary inspiration; indeed, we are quite unable to see how they could have one without the other. So much of meaning dwells in the turn of an expression, the tense of a verb, or the number of a noun, that we believe in the inspiration of the words themselves; certainly the words are things written. . . Our Lord's favorite sentence, 'It is written,' must of necessity apply to words, for only words are written."—*Treasury of David*, Vol. 5, page viii, quoted from *Verbal Inspiration*, pages 30, and 31.

*What a New Standard Bible Dictionary Says:* "An action of God, working through His Spirit, the communication of a revelation to the human mind and His guidance of it to the moment of its expression in words, either oral or written, has been called inspiration. The fact of such inspiration is unmistakably presented in the Bible.—*A New Standard Bible Dictionary*, by Funk and Wagnalls, page 771.

*What William Smith Says:* "Without deciding on any of the various theories of inspiration, the general doctrine of Christians is that the Bible is so inspired that it is the infallible guide of men, and is perfectly trustworthy in all its parts, as given by God."—*Bible Dictionary*, page 266.

*What Leander S. Keyser Says:* "The Bible is God's special revelation to man, and the God who thus reveals Himself is the 'God of the whole earth' . . . Therefore He would be likely to reveal those things about both nature and religion that man cannot discover for himself. It is probable that such a revelation would touch the natural world in many places, even though it would not become a technical textbook. Now what do conservative Christian scholars hold? That the Bible, although not a text-book of science and history, teaches truth, and not falsehood, whenever it touches on the natural domain and wherever it records history. If it is God's book, and God is the God of both nature and salvation, it surely cannot be errant in either sphere. If it is 'a sure guide of faith and conduct,' and has been given of God, why should He mix His instructions in one sphere with a lot of errors in the other spheres? If God permitted the Biblical writers to err so egregiously in interpreting nature, He may

have allowed them to err in the matter of 'faith and conduct.' On that score who could be sure? If one reads the Bible without bias, he sees that God nowhere divorces the natural life from the religious life. The simple empirical fact is, nature and grace both belong to God, for He is the Creator of the one and the Author of the other.

"So that if He gives us a book that is authoritative in one sphere, it ought to be authoritative in the other as far as it gives any teaching. At this point we desire to say that, after many years of investigation, we believe that there is no discrepancy at any point between the true interpretation of the Bible and the actual findings of science."—*The Doctrines of Modernism*, pages 100,101.

*What Schaff-Herzog Says:* "The inherent excellencies of the Scripture (as in the case of the person of Christ) are sufficient witnesses to its heavenly origin. The unity of the book, unfolding a single purpose; its elevated tone; the faultless character of Christ; the nature of the facts revealed of God, the soul, and the future—all stamp it as a work of more than ordinary genius or insight. This testimony is, for most minds, the strongest of all. It is the testimony of the Holy Spirit in the experience. . . . If God has made such a revelation, He would make special provision for its infallible communication."—*Encyclopedia of Religious Knowledge*, Vol. II, page 1106.

*What the International Standard Bible Encyclopedia Says:* In speaking of Jesus it says: "His testimony is that whatever stands written in the Scriptures is the word of God. . . . And inspiration is that particular operation of God in the production of Scripture which takes effect at the very point of the writing of Scripture—understanding the term 'writing' here as inclusive of all the processes of the actual composition of Scripture, the investigation of documents, the collection of facts, the excogitation of conclusions, the adaptations of exhortations as means to ends and the like—with the effect of giving to the resultant Scripture a specifically supernatural character, and constituting it a divine, as well as human, book. . . . Thus these books become, not merely the word of godly men, but the immediate word of God Himself, speaking directly as such to the minds and hearts of every reader."—Volume III, pages 1477,1481,1482.

*What John Wesley Says:* "The Bible must be the invention either of good men or angels, bad men or devils, or of God.

"1. It could not be the invention of good men or angels; for they neither could nor



would make a book, and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention.

"2. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell for all eternity.

"3. Therefore I draw this conclusion, that the Bible must be given by divine inspiration."—*Wesleyan Theology*, page 40.

*What Charles G. Finney Says:* "The inspiration of the Bible does imply:

"1. There is a real substantial agreement among all the writers, and that, when rightly understood, they do not in anything contradict each other.

"2. It implies that the several writers always wrote under such a degree of divine illumination and guidance, whether of suggestion, elevation, or superintendence, as to be infallibly secured from all error.

"3. That they not only wrote nothing false, but that they communicated authoritatively the mind and will of God."—Finney's *Skeletons of Theological Lectures*, pages 59,60.

### Primitive Doctrine of Inspiration

What did the sub-apostolic fathers say upon the subject of Inspiration? Being near to the time of Christ and the Apostles, we are likely to get from them correct views on this subject.

Barnabas tells us that one rule of those who walk on the way of light is, "Thou shalt guard what thou hast received, neither adding to nor taking away from it."

Clement exhorts his readers to "look carefully into the Scriptures, which are true (utterances) of the Holy Spirit."

Polycarp says: "He is the first-born of Satan, whosoever perverts the oracles of the Lord to suit his passions."

Justin Martyr says: "We must not suppose that the language proceeds from the men who are inspired, but from the divine Word which moves them. Their work is to announce that which the Holy Spirit, descending upon them, proposes through them to teach those who wish to learn the true religion."

Theophilus says: "The words of the prophets are the words of God. The contents of the prophets and of the gospels are found to be consistent, because all the writers spake by the inspiration of the one Spirit of God."

Hegesippus says: "In each city all is ordered according to the preaching of the Law, of the Prophets, and of the Lord."

Apollinaris says: "After that our Lord rose from the dead, and they were clothed with

the power of the Spirit from on high, they were filled with a perfect knowledge in all things; consequently they are beyond all falsehood, though they speak according to the capacity of their hearers."

Irenaeus tells us that "the Scriptures are perfect, inasmuch as they are uttered by the Word of God and His Spirit. . . No small punishment will be his who adds to or takes from the Scripture. . . Nothing is empty or without meaning in the dealings of God. . . All Scripture, as it has been given us by God, will be found to be harmonious. . . We follow Him alone as our Teacher, and regard His words as the rule of Truth."

### Opinions of the Roman Fathers

It is attributed to Caius by some that he "speaks of the followers of Artemon, 'who fearlessly laid their hands on the divine Scriptures, saying that they corrected them': How great is the daring of this error cannot be unknown even to themselves; for either they do not believe that the divine Scriptures were spoken by the Holy Spirit, and are unbelievers, or they hold themselves wiser than the Holy Spirit, and we must say they rave."

Says Novatian: "Divine Scripture regards as accomplished that which will, beyond all doubt, come to pass. . . The prophets and the apostles were inspired by one and the selfsame Spirit, . . . who made clear to them the mysteries of the Gospel, who dwelt within them and enlightened their minds on divine things."

Says Hippolytus: "These blessed men spake not only of the past, but also of the present and of the future, that they might be shown not to be for a time merely, but heralds of the things to come for all generations. . . For these Fathers, having been perfected by the Spirit of prophecy, and worthily honored by the Word Himself, were brought to an inward harmony. . . As the divine Scripture proclaimed the truth, so let us view it."

### Opinions of North African Fathers

"Tertullian never doubted the Inspiration of the Old and New Testament Scriptures. Nor does he scruple to call these books the 'words of God. The Law, indeed, is the root of the Gospels'; and 'in succession all the Prophets utter the words of the same God, enforcing the same law by an iteration of the same precepts.' Thus Prophets, Evangelists, and Apostles, are placed by Tertullian in one rank as God's ministering servants. Christ spoke by Moses, 'for He was the Spirit of the Creator,' and 'the prophecies the voice of the Lord. . .

All Scripture is fit for edification, being inspired by God.'"

"Cyprian's doctrine was that the books of the Old and New Testaments are 'the fountains of divine fullness, from which Christians may draw strength and wisdom.' They are 'the foundation of our hope, the bulwark of our faith, the support of our hearts, the guide of our path, the safeguard of our salvation.'"

### The Fathers of Alexandria

Clement says: "The Scriptures are truly holy, for they are writings which make us holy and make us godlike; and of these holy writings and words the Bible is composed, which the same apostle calls inspired by God, being useful for doctrine, for reproof, for correction, for instruction in righteousness. . . The careful distinction of words and facts produce great light in our souls, and we must needs listen attentively to those single expressions which convey many significations, and to the single signification of many words together."

The same writer continues: "In the Law, in the Prophets and in the blessed Gospel—which are ratified by the authority of Almighty power—we have the Lord as the spring of our teaching, who, by the various ministrations of His servants, in sundry times and in divers manners from beginning to end guides the course of knowledge. . . He that believeth on the Word, knoweth that the thing is true, for the Word is truth; but he that believeth not on him that speaketh disbelieveth God."

Origen says: "Truly it is most evidently preached in the churches that the Holy Spirit inspired each of the Saints, Prophets, and Apostles, and that the same Spirit was present in those of old time as in those who were inspired at the coming of Christ". . . He assumes that "the records of the gospels are oracles of the Lord, pure oracles as silver purified seven times in the fire" (Ps. 12:6), and that there is a meaning in their minutest details; while they are without error, inasmuch as we believe "that they were accurately written by the co-operation of the Holy Spirit."

"In Origen's judgment, we must insist on the strict interpretation of the tense and persons, and find a meaning in phrases which are commonly held to be vague conventionalities; we must not omit an article, nor neglect an antithesis; for the fulness of our spiritual insight will be proportioned to the distinctness of our historical conception—the inward and the outward are so combined that we must proceed to the one by the other."

### Conclusion

"The unanimity of the early Fathers in their views on the Holy Scriptures is the more remarkable when it is taken in connection with the great differences of character, and training and circumstances by which they were distinguished. . . They teach us that Inspiration is an operation of the Holy Spirit acting *through* men, according to the laws of their constitution, which is not neutralized by His influence, but adopted as a vehicle for the full expression of the divine message. They teach us that it is generally combined with the moral progress and purification of the teacher, so that there is on the whole a moral fitness in the relation of the prophet to the doctrine. They teach us that Christ—the Word of God—speaks from first to last; that all Scripture is permanently fitted for our instruction; that a true spiritual meaning, eternal and absolute, lies beneath historical and ceremonial and moral details. They teach us that this view was in their time no late invention, but a tradition which they received and transmitted, each according to his skill endeavoring to carry out the principles which he had learnt."—Westcott, *Introduction to the Study of the Gospels*, Appendix B, pages 402-445\*.

### What David Says About God's Word

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. 12:6).

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The judgments of the Lord are true and righteous altogether" (Ps. 19:8,9).

"By the word of thy lips I have kept me from the paths of the destroyer" (Ps. 17:4).

"The Lord gave the Word: great was the company of those that published it" (Ps. 68:11).

### Paul on Scriptural Inspiration

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

To understand this correctly, note the context. Paul told Timothy in verse 14: 1. To continue in the things he had learned: 2. In the things of which through being saved he had been assured; 3. From whom—that is, his devoted mother and Paul himself—"thou hast

\*All the material from the caption, "Primitive Doctrine of Inspiration" (above), to this point is selected from Westcott's work.—Editor.



learned them." And in verse 15 Paul said: "From a child thou hast known the holy scriptures"; then he says: "All Scripture is given by inspiration of God"; that is, literally "God-breathed," from two Greek words combined in the one word, the first meaning God, and the second to breathe. Then the literal reading is, "All Scripture God-breathed," with *is* understood, as shown by the next word, "and." Taking these facts together, nothing else can be made out of this verse but, "All scripture is given by inspiration of God"—that is, God-breathed.

*What Jamieson, Faussett and Brown Say*

"The *Greek* is never used of *writings* in general, but only of the sacred Scriptures. The position of the two *Greek* adjectives closely united by 'and' forbids our taking the one as an epithet and the other as predicated. 'All Scripture is God-inspired,' not only the Old Testament, but the New Testament books, according as they were recognized in the churches.

"Inspiration is here predicated of the *writings*, 'all Scripture,' not of the persons. The question is not *how* God has done it; it is as to the *Word*, not the *men* who wrote it. . . What we must believe is that He *has* done it, and that all the sacred writings are everywhere inspired, though not all alike matter of special revelation: and that even the very *words* are stamped with Divine sanction, as Jesus used them for deciding all questions of doctrine and practice. There are degrees of revelation in Scripture, but not of inspiration. . . Inspiration may be accompanied by revelation or not, but it is as much needed for writing *known* doctrines or facts authoritatively, as for communicating *new* truths."—*Commentary on the Old and New Testaments*, page 427, N. T.

#### *Peter on Scriptural Inspiration*

"The prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21, margin).

In commenting on this passage Sidney Collett says:

"We are told (here) how the Bible did *not* come. Now, the critics say that parts of it came by the will of man, and hence the mistakes; but here we see that the Holy Spirit corrected this notion 1,900 years ago, declares that *it came not at any time* by the will of man. Then we are also told how it did come. Again,

the critics deny that the Holy Ghost is the author of the whole of the Bible; but before there were any critics, He recorded His own testimony that holy men spake as they were moved by the Holy Ghost. But note, if there is one word which is purely and solely human (and the critics say there are many), then so far it follows that, (1) it did come at some time by the will of man, and (2) holy men were not always moved by the Holy Ghost when they wrote it. And if this be so, then this plain and solemn declaration of Scripture is absolutely incorrect and unreliable. There is no other possible conclusion."—*All About the Bible*, page 93.

Peter also tells us that Paul's writings are on a par with the inspired writings of the Old Testament canon. He says: "Our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter 3:15,16).

Clementine tells us also that Peter declared the nature of revelation from his own experience as described in Matt. 16:16,17. Peter said: "It came into my heart to say (and I know not, therefore, how I said it), 'Thou art the Son of the living God.' But He, pronouncing me blessed, pointed out to me that it was the Father who had revealed it to me; and from this time I learned that revelation is knowledge gained without instruction and without apparition and dreams; and this indeed is the case."—*Clementine Homily*, 17, Chapter 18.

#### *Jesus on Biblical Inspiration*

To the two disciples on the way to Emmaus, Jesus said: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:25-27).

"Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19,20).

"When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19,20). Stub says: "Here is an unmistakable promise that the very words of

their speech would be given them by the Spirit of God."—*Verbal Inspiration*, page 42.

"But the Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). On this Stub says: "That the inspiration of the spoken word also included the written word, there can be no doubt."—*Ibid*, page 42.

Collett, in speaking of supposed Scripture errors, says: "Is it not very remarkable that the Lord Jesus spent the whole of His public earthly ministry in expounding the Old Testament Scriptures, and never once, even by the slightest hint, warned any one about the existence of these supposed errors? Is it not very unlike our Lord, when we remember in what scathing language He showed up and denounced the errors of His day (Matt., Chap. 23), and how quick He was to detect and correct errors or faults even in His own people (Luke 9:55), that He should have known—as He must have known—of these errors, and yet that He should have remained absolutely silent? Had any such errors really existed, would He not, as 'the faithful and true witness' (Rev. 3:14), have sounded a warning note?"—*All About the Bible*, page 96.

Jesus said: "All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me" (Luke 24:44). In commenting on this Collett says: "Now, seeing that 'the Law, the Prophets, and the Psalms' was the expression used by the Jews to represent the whole of the Old Testament, how could such words have been used by our Lord if any parts of those Scriptures were uninspired and incorrect?"—*Ibid*, page 97.

"Dr. Lee's *Inspiration*, page 14, says: 'Matters of science and geographical details, mentioned in the Bible, are stated with infallible accuracy.'"—Collett, *ibid*, page 80.

In speaking of the necessity for words and even letters to be inspired, Stub gives an example by Dr. Gray of what a mistake in a single letter may mean:

"A stenographer in a mercantile house was asked by his employer to write as follows:

"GENTLEMEN: We misunderstood your letter, and will now fill your order."

"Imagine the employer's surprise, however, when a little later this was set before him for his signature:

"GENTLEMEN: We misunderstood your letter, and will not fill your order."

"The mistake was not only of a single let-

ter, but it was entirely subversive of his meaning. And yet the *thought* was given clearly to the stenographer, and *words*, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

"In the same way the human authors of the Bible were men conditioned as we. Their motives were pure, their intentions good, but even if their subject matter were the commonplaces of men, to say nothing of the transcendent revelation of the Holy God, how could it be an absolute transcript of the mind from which it came, in the absence of miraculous control?"—*Verbal Inspiration*, pages 28, 29.

Jesus does not say that some parts of Scripture are more important than others, but "not one jot or one tittle shall pass away" (Matt. 5:18). "Jot," the smallest Hebrew letter, *iota*; "tittle," a still smaller mark. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "The Scripture cannot be broken" (John 10:35). The word "broken" means "destroy," "break," or "loose."—*Verbal Inspiration*, pages 43,44,45.

This Jesus is the "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6), and He says, "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4).

#### What God the Father Says

"My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59:21). So whatever others may say or do, His unchanging "words" shall remain with us.

"Who as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them" (Isa. 44:7).

"I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring



it to pass; I have purposed it, I will also do it" (Isa. 46:9-11).

In speaking of God's work Collett says: "While the point of the finest steel needle ever made by man, looked at under a microscope, appears as coarse as a rusty poker, the sting of a common wasp—God's handiwork—is so marvelously constructed that when examined under the strongest glass, it is impossible to detect the slightest roughness or irregularity in it. Truly, 'His work is perfect' (Deut. 32:4).

"If, therefore, perfection is carried into such amazing detail in a short-lived insect, surely we would shrink from so blasphemous a thought that the same Almighty Creator has been careless and indifferent about the details of His Word, which He has magnified above all His name (Ps. 138:2), which is to endure forever (1 Peter 1:25), and upon which the hope of myriads of souls is based."—*All About the Bible*, page 79.

### Conclusion

The above statements meet or fit the needs of my soul. Just as a pair of perfectly fitting gloves give comfort without irritation, so in this I am conscious that my soul finds rest, touches bottom.

That the Scriptures are verbally inspired, one of the very strongest evidences is, that the whole Christian world has universally desired and unremittingly sought to find and preserve the original. It must, therefore, be God's desire and purpose that the world shall not be mocked in this any more than in answering the cry of a hungry soul.

To say that the Bible is inspired, and that its words are not inspired, seem like speaking of a river without water; a forest without trees; a school without scholars; a farm without land; a beehive without bees; a city without homes or inhabitants; an atmosphere without air, and therefore an impossibility.

There is no such thing as books without words. A book is a collection of words to express some principle, purpose, or fact. Take away the words of a book and it is a blank. Then how can we say that the Bible is infallible and inspired without admitting that it is verbal, for these three are inseparably bound together? Is not this a matter of simple consciousness and experience? To say that the Bible is not verbally inspired is grounded in the doctrines of Evolution and Modernism, and relegates the experimental or actual facts of the Bible to the realm of myths and falsehoods.

Peter says: "The prophecy came not at any time (margin) by the will of man: but Holy

men spake as they were moved by the Holy Ghost" (2 Peter 1:21); then the Bible is purely and simply God's book, and three times does God through it admonish us not to add to or take from it.

"Ye shall not add unto *the word* which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2).

"Every *word* of God is pure: he is a shield unto them that put their trust in Him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5,6).

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18,19).\*

There are things about inspiration that are difficult to understand; but the almost universal assurance from God Himself down to the world's best and holiest men, is that the Word of God is God's words, and to tamper with them will result in spiritual disaster. "We have a right," as a Cleveland minister once said in a sermon given to a Cleveland newspaper, "to question until we find out what is God's truth; but then our questioning must stop."

When we, who "have been called unto liberty," like some who use that liberty "for an occasion to the flesh," begin to dabble in doubtful things by questioning God's word, the foundations of our faith are shaken. If we teach anything that causes doubts, we open the levees that let the floods rush over the weak, and shake the foundations of their faith and that of others. There are points upon which it seems to me we dare not yield; for if we do, we may have to yield on twenty more points, then on a hundred, until we wake up to find our God, Bible and salvation gone. The verbal inspiration of the Scriptures, it seems to me, is indeed the Thermopylæ of the Christian faith: and my duty is to believe God; to trust Him where I cannot trace. Then my own soul will be secure. "If any man will do his will, he shall know of the doctrine" (John 7:17). It is also my duty, not to teach anything doubtful or uncertain. Then I will

\*This passage may refer only to the book of Revelation, but even so it is serious enough to make critics stop and consider.—*Editor*.

not "put a stumbling block or an occasion to fall in" my "brother's way" (Rom. 14:13).

The Bible is like a ball. It may be kicked and batted and handled by a thousand people in as many ways; but it is still the Bible. It is like a cube. It may be turned over and over a myriad times, but it is still the Bible. It is God's sea, and its waters are the waters of life, from the "fountain opened to the house of David" (Zech. 13:1). It is a lifeboat, and the only one on God's sea, for it tells of "none other name under heaven, whereby we must be saved" (Acts 4:12).

It is the incarnate will of God, and it is inspired. Like the hands and feet of its Christ, it has been scarred, but it is alive. It has been defamed, but it is the Word of the unchanging God. It has been pierced like the side of the Son of God, but it is the only hope of the world. It has been persecuted, but it is the outstretched hands of God inviting us to eat of the living bread. It has and is being mocked, but it points out the only way to eternal life. It has been burned, but it shows the only way to escape eternal fires. It has been mutilated and scorned, but these have been to its glory. It has been defamed and dishonored, but it carries to the world the only message of salvation. It has been overturned again and again, but it goes on rolling like the "stone, cut out without hands" (Dan. 2:34). It has been disbelieved, but its truth is based on the veracity of the eternal God. Atheists and agnostics, infidels, evolutionists and Modernists have sought to throw doubt upon its inspiration and infallibility, but it brings the water of life to every shore, and offers salvation to every heart.

Are you tempted to forsake the only hope of the race? Do not let doubts destroy your faith. Get back to God and the Bible. They are neither dead nor dying. Keep in the only safe place. "He that dwelleth in the secret place of the most High shall abide under that shadow of the Almighty" (Ps. 91:1). Those who do not do this, open the door to Modernism which rejects the following vital doctrines: The plenary inspiration of the Bible; the Virgin Birth of our Lord, which Fosdick says 'the modern mind' cannot accept; the real Godhood of our Lord; the vicarious or substitutional atonement wrought by our Lord through His sufferings and death; the bodily resurrection of Christ; the apocalyptic or visible second coming of Christ to raise the dead and judge the world.

But we shall follow Him who said: "My words shall not pass away" (Matt. 24:35); "Whosoever therefore shall be ashamed of me

and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38); "The words that I speak unto you, they are spirit, and they are life" (John 6:63); "He that is of God heareth God's words" (John 8:47); "Choose you this day whom ye will serve" (Josh. 24:15). "If the Lord be God, follow him" (1 Kings 18:21).

\* \* \*

## Light before the Sun

By R. B. Horsburgh, Asheville,  
North Carolina



HAVE read a great many labored and learned articles about light before the sun, but it seems to me that everyone has failed to give the plain, simple explanation of it.

Milton has the right idea about it. Here is what he says in his "Invocation to Light" (from *Paradise Lost*):

Hail holy Light, offspring of Heaven, firstborn;  
Or of the eternal co-eternal beam  
May I express thee unblamed? Since *God is light*  
And never but in unapproached light  
Dwelt from eternity; dwelt then in thee,  
Bright effluence of bright essence *increate*.  
Or hearest thou rather, pure ethereal stream  
whose fountain who shall tell? Before the sun,  
Before the heavens thou wert; and at the voice  
Of God, as with a mantle didst invest  
The rising world of waters, dark and deep,  
Won from the void and formless infinite.

Note the words that I have underscored. The whole conception is summed up in those words. There are two things predicated of God in the Bible. God is *love* and God is *light*.

The opening words of the Bible tell us that "God created the heavens and the earth," but nowhere do we find it stated that He created light. Since God is light, therefore light is "increate," as Milton expresses it. If light was created, then God was created. God said, "Let there be light, and there was light." It was simply a diffusion of Himself throughout His created universe. This is the simple explanation of light before the sun. God is everywhere.

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence?

If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there.

If I take the wings of the morning and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me."



As day and night are absolutely necessary for man, God made provision for man by making two great lights:

"And God made two great lights; the greater light to rule the day and the lesser light to rule the night; He made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night and to divide the light from the darkness; and God saw that it was good."

The sun simply reflects the light of God to us here on the earth, and God put the sun in the heavens for that very purpose. It was done for the benefit of his creatures.

## The Theistic View of Man and Human Progress

By George Boddie, S.T.D., Marcus Hook, Pennsylvania



IS THERE is antagonism between the materialistic view of creation and the Scriptures, so is there also between the Bible doctrine of man and that advanced by certain material scientists. In one thing, however, they are agreed, namely, that man is the top-stone of the known creation. One of the most striking things in the works of evolutionists is that all believe that evolution will never reach a higher being than man. Whatever development the future may bring forth, it will not be beyond but within humanity. As Prof. Fiske puts it (*Through Nature to God*, p. 85), "In the long series of organic beings, man is the last; the cosmic process, having once evolved this masterpiece, could thenceforth do nothing but perfect him." Such also is the voice of Scripture. It places man at the top of the terrestrial world and distinguishes him from the rest of the creation in that he alone bears his Creator's image. This being so, we shall expect to find that in man which will enable him to recognize his Maker, and so give him an explanation of his own being.

1. His origin. The Biblical account of the origin of man is contained in Gen.1:26-27 and 2:7:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

From this it will appear that man is not the mere production of unreasoning forces, but is a direct creation of God. Believing, as we do, in the historicity of the opening chapters of Genesis, including the story of man's creation

and fall, this seems to us to be the only reasonable interpretation. However, as we insisted only on the *fact* of creation as given in the opening verse of the first chapter of Genesis, so we wish here only to emphasize the fact that man is the work of God and needs God for his explanation. Many writers whose faith in the Bible cannot be questioned are convinced that the Scriptures do not disclose the method of man's creation. Dr. A. H. Strong says:

Whether man's physical system is or is not derived, by natural descent, from lower animals, the record of creation does not inform us. As the command 'Let the earth bring forth living creatures' does not exclude the idea of mediate creation through natural generation, so the 'forming of man of the dust of the ground' does not in itself determine whether the creation of man's body was mediate or immediate (*Systematic Theology*, p. 465).

Dr. William Newton Clarke writes:

As to the manner (of the origin of mankind) the word "creation" is sometimes objected to when God's relation to the beginning is in view, because it has long been associated with a single method of production, which in many minds is conceived as mechanical. But there is no proper objection to the word, for it implies nothing mechanical in the method, and in fact tells nothing as to the mode of operation. It declares only that God by His own will and action gave existence to the human race. If we are ever to know in what manner this was done, we must learn it from such facts as may lie within our reach (*Christian Doctrine of God*, p. 139).

Without indorsing these views, we may at least concede that they are not necessarily inconsistent with Scripture teaching. The word "create" is sometimes used in the Bible in a sense which would seem to imply not only to originate, but also to develop and bring to maturity. This is clearly shown in the following from the pen of Prof. W. J. Beecher (*Sunday School Times*, Dec. 23, 1893):

To create is to originate divinely . . . Creation, in the sense in which the Bible uses the word, does not exclude the use of materials previously existing; for man

was taken from the ground (Gen. 2:7), and woman was builded from the rib of a man (2:22). Ordinarily God brings things into existence through the operation of second causes. But it is possible, in our thinking, to withdraw our attention from the second causes, and to think of anything as originating simply from God, apart from second causes. To think of a thing thus is to think of it as created. The Bible speaks of Israel as created, of the promised prosperity of Jerusalem as created, of the Ammonite people and the king of Tyre as created, as persons of any date in history as created (Isaiah 43:1-15; 65:18; Ezekiel 21:30; 28:13,15; Psalm 102:18; Eccles. 12:1; Mal. 2:10). Miracles and the ultimate beginnings of second causes are necessarily thought of as creative acts; all other originating of things may be thought of, according to the purpose we have in mind, either as creation or as effected by second causes.

The development of Israel, Jerusalem, etc., may be traced to natural causes and as taking place through a long period of time, and it may not be impossible that the Genesis account of the creation of man may be a picture, given only in outline, to be filled in as nature and providence supply the facts. That this interpretation will not do violence to even the letter of Scripture may be seen from the prophetic perspective found in both Testaments. Our Lord Himself has given us two illustrations of this. In Luke 4:17-21, we read:

And he opened the book and found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears.

The passage is taken from Isaiah 61, and the last words are followed immediately by "and the day of vengeance of our God." These two sentences are separated in Isaiah by a comma; but, historically, nineteen centuries have already intervened between the "acceptable year of the Lord" as applied by Jesus to Himself, and "the day of vengeance of our God," which is still future.

The second illustration, John 5:25, refers to the dispensation of the Gospel; which, notwithstanding that the word "hour" is used, has already lasted nearly nineteen centuries. With these and similar passages we have no difficulty, because we can read them in the light of history; and surely it is not altogether impossible to read the creation story in the light of that history which science has written for us. All this, however, is altogether apart from our argument, for we insist only upon the fact that man came from God.

Considered merely as a part of the animal creation, man stands alone. J. M. Bronson has said, "Man has developed not from the ape, but away from the ape. He was never anything but potential man. He did not as man come into being until he became a conscious moral agent." Drummond, speaking as an evolutionist, "concedes that man passed through a period when he resembled the ape more than any known animal, but at the same time declares that no anthropoid ape could develop into a man. The brute may be defined in terms of man, but man cannot be defined in terms of the brute." Man may be the last stage of a process of physical development, we are not concerned here to deny that he comes through a brute ancestry; all that we know of him as he is leads to the conclusion that he is the offspring of God.

Lord Kelvin says, "That man could be evolved out of inferior animals is the wildest dream of materialism, a pure assumption which offends me alike by its folly and its arrogance." Dr. A. R. Wallace writes, "Man's intellectual and moral faculties could not have been developed from the animal, but must have had another origin; and for this origin we can find no adequate cause only in the world of spirit."

2. His nature. Again we must refer to the Scriptures for guidance. In the passages quoted above three things are stated: (1) that man was created out of the dust of the ground, (2) that he was made a living soul, and (3) that he was created in the image and likeness of God. The first of these truths has already been demonstrated by science. The Duke of Argyll has said, "The three commonest gases—oxygen, hydrogen and nitrogen—with carbon and sulphur, are the foundation stones of man's body. In slightly different portions these elements constitute the primordial combination of matter which is the abode of life. In the finished structure there appear besides, lime, potash, a little iron, sodium and phosphorus. These are the constitutions of the human body." All these are found in the dust of the ground, and thus the Biblical account of the origin of man's body is confirmed. But it is not as dust that he becomes man. Only after the Lord God "breathed into his nostrils the breath of life," and imparted unto him his higher nature did he become what some have called "the top stone of creation."

We have little difficulty in understanding the expression, "Man became a living soul"; for it is generally accepted that man possesses two distinct principles, body and soul—the



material and the spiritual. What is meant, however, by being created in the image and likeness of God is not easily understood. Some have supposed that it refers merely to bodily form, but others think that it refers not only to this, but also to that holiness of character with which he was endowed at his creation.

Neither of these answers to the term as it is understood today. God can no longer be conceived of as the possessor of any material form, and the possession of right moral tendencies, while included in the description, does not exhaust it. The expression covers all that man is and all that it is possible for him to become, and probably refers to something which distinguishes him from the brute creation. The psalmist seems to have grasped the essential meaning when he wrote:

What is man that thou art mindful of him?  
Or the son of man that thou visitest him?  
For thou hast made him a little lower than God,  
And crownest him with glory and honor.  
Thou madest him to have dominion over the works of  
thy hands;  
Thou hast put all things under his feet.

Whatever this likeness may have been it is never lost, nor can it be lost unless man himself ceases to be. We find it in these three things: personality, the moral nature, and spirituality, all of which need God for their explanation.

(a) Man possesses the attributes of personality—intellect, sensibility and will. He is a person, for he knows; he is a person because he is susceptible of feeling and exhibits affections and desires; he is a person because he is able to will, choose and determine. Where these exist there must be personality; for the essential characteristics of personality are self-consciousness and self-determination, which are common to all spiritual beings. Man knows himself to be; he acts with a consciousness of freedom.

(b) Man is essentially a moral being. This necessarily follows from the possession of the powers just mentioned. He has intellect that he may discern the difference between right and wrong, sensibility that he may be moved by the recognition of this, and will that he may decide between them and so perform the one or the other. These are supplemented by conscience—the one faculty which pronounces upon moral actions and sets him apart as a moral agent. The idea of right and wrong, with corresponding duties, is universal among men. It may be that the specific contents of the ideal are not the same with all; but there is a very general agreement in the formal principles of action, and largely in the virtues also;

for all recognize the need of benevolence, justice and gratitude.

(c) Man is a spiritual being. He is the link between the material and the spiritual, the natural and the supernatural. There is an essential kinship existing between the human spirit and the divine, else the higher relationship would not be possible. Dr. W. N. Clark says:

Man was created in the image of God. The two are not alien to each other, and the community is in the very nature. God is a Spirit and so is man, and, therefore, 'Spirit with spirit can meet.' Man is created receptive of God, capable of communion with Him, and of entertaining Him, so to speak, as the guest of the soul. Since this rests upon a fact in creation, it is true not of some specially trained parts of the race alone, but of man as man, and in his measure of every man, so far as the essentials of humanity exist in him. Man is of such nature that the spiritual impression of God can be made upon him (*Christian Doctrine of God*, p. 145).

(d) Man is an immortal being, that is, he has aspirations which can scarcely be satisfied in this life, and longs for a life beyond the grave. For this assertion we have only presumptive evidence, based upon the teachings of Scripture. Well has the poet said:

Whence comes this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis heaven itself that points out an hereafter  
And intimates eternity to man.

On this question science is silent. As it cannot look backward to the beginning, so it cannot give us proof of immortality. Its truth, however, seems to be written upon the inner nature of man, so that the hope once raised can nevermore be lost. In the language of Theodore Parker:

The intuition of immortality is written in the heart of man by a hand that writes no falsehoods. . . . There is evidence of a summer yet to be, in the buds which lie folded through our northern winter—efflorescences in human nature unaccountable if the end of man is in the grave.

These are the things which we believe link man to God and of which God is the only explanation. Is man a personal being? Then assuredly God must be so. The denial of the personality of God and the personality of man generally accompany each other. A glance at the world's religions will convince us of this. In the pantheistic religions of the East, where faith in the personality of God is weak, the sense which men have of their own personality is equally dim and indistinct. The same is true of the antitheistic philosophies of today. All philosophical theories which constitute an

idea or an impersonal Absolute for the self-conscious Deity likewise refuse to believe in the personality of man. The belief in a personal God is the natural sequence of man's perception of his own personal attributes.

Is man moral? This, too, demands a supreme ruler and lawgiver. The very existence of conscience seems to point to a supreme personality to whom all men feel themselves responsible.

Is man a spiritual being in the sense indicated above? This equally demands God for its explanation. Man needs God. Although spiritual, and with aspirations beyond this present life, he is conscious that he is finite and not sufficient of himself. Hence his soul cries out for the living God. The need of God may often be latent and undefined; but it stirs in the soul below the clear light of consciousness. The hunger for God is deeper than any other want of human nature, and it is only in Him that the aspirations of the soul can be satisfied. Is there nothing in the universe to respond to this?

If there is no good God, so that the moral and religious nature has no trustworthy counterpart or supporting fact, we can only say that the moral and religious part of human experience is radically unlike the rest. The recognition of its counterpart by the spiritual in man has been quite as steady, sincere and practical as the recognition of their counterparts by sight and hearing and intelligence. All that we know of the reasonable processes of our life goes to assure us of the validity of all these acts alike, of one as truly as another. There appears no reason for doubting the moral and religious counterpart, and it is doubtful whether any valid reason for a doubt so radical could exist. It is not rationally possible to rule out the moral and religious part of our being from method that governs all other parts of our life. This is the strongest reason that we could have for being sure of our primary religious convictions. We might be most unwilling to feel that our moral and religious powers were unsupported and misleading, and yet be aware that our feeling did not settle the question of fact. Many believers in God are precisely in this situation, and are deeply troubled lest their confidence in religion be taken away from them. But the conclusive argument is that the well-tested structure of the world is against any godless supposition (Clark, *Christian Doctrine of God*, pp. 423-424).

*The theistic view also throws a great deal of light on the progress of history and the development of the human race.*

The divine program of the world's history is not a new idea to students of the divine Word. A very large portion of the Bible is history—the history of God's chosen people—and the record reveals God's hand in every part. What is true of Israel is true of all nations, to a greater or less degree; for not only are we told that the Lord is King over the whole earth, but an outline history of the world's great na-

tions is found in the prophetic Scriptures. Hints of this may be found in the earlier books; but it is given in greater detail in the later prophets, especially in the Book of Daniel. Centuries of history have filled in this outline, and it is still in the course of fulfilment, and the end of all is the Kingdom of Christ. If this be true, the principles of the divine government will be seen in the facts of history.

What these principles are may be found by the study of the Word of God. Among them are the following: (1) Natural causes; for He who is immanent in all things must work according to nature. (2) The use of little things, not always observed by men, but which have sometimes determined the destiny of nations—as, for instance, the weeping of the infant Moses and the sleeplessness of Ahasuerus. (3) Direct interpositions of God, as in the days of Moses, Hezekiah, etc. (4) The restraining of antagonistic forces, as seen in the various periods of Israel's history. (5) Bringing the best good out of the most terrible evils, as was the case with Israel during the Egyptian bondage and the Babylonian captivity. (6) Using the enemies of God's people for their protection, as when a Philistine invasion saved David from falling into the hands of Saul. (7) Raising up men in times of need to carry out His purposes, as when He raised up Moses, Joshua, Gideon, etc. (8) Direct spiritual influences, as seen in the religious revivals which marked the progress of Israel's history. (9) The concentration of forces for the accomplishment of a given end. This may be seen in the fact that the entire Bible history is a preparation for the coming of Christ and the establishment of His Kingdom.

It is not our purpose to fill out in detail the outline here given; nor is this necessary. It is sufficient to state that all of these principles have worked no less surely in the history of all nations—ancient and modern. The use of little things could give us so many illustrations that it would be difficult to select them. The history of the world is the history of the great men whom God has raised up to meet the needs of their own time and lead in the world's progress. Every nation has had its experiences which may as truly be classed as divine interpositions as were the passage of the Red Sea and the destruction of Sennacherib's army; and the dawn of the modern era shows how forces are made to work together to secure the progress of the race.

We are aware of the fact that for every illustration we have given, another could be ad-



vanced to the contrary; but a thousand years of history shows how God has brought good out of evil, and that many things which, at the time of their occurrence, seemed to be backward movements were really steps in the direction of progress. History is one as the race is one, and God is the key of it all. Problems that are mysterious to us find their solution in Him; for in Him is the hope of mankind.

1. The fact of human sin. The Biblical account of the origin of sin is familiar to all and, therefore, need not be repeated here. All we need to consider is that sin is a great fact which has played its part in human history. Modern thought discounts sin in the Biblical sense of the term. Whereas in the Scriptures sin is viewed as a voluntary departure from the path of rectitude, according to the evolutionary philosophy man has not fallen but risen. His history has been a slow ascent from an exceedingly low state of animalism to his present high attainment; that the forces through which he has risen are inherent in human nature, and operate through the law of natural selection and the survival of the fittest. To those who hold this view sin is no problem at all. It ceases to be sin in the divine sense and becomes a necessity of man's development—a stage through which it was inevitable that man should pass in the course of his moral ascent. To those who believe in a good God, whose care is over all His works, the problem of sin is indeed perplexing. If there be a God, why was human sin permitted? If He be all-powerful, why is sin permitted to continue? It is the belief in a good God which makes evil seem so insoluble a mystery. To solve this mystery is beyond our power. We believe sin to be a necessary possibility of man's free agency. To create moral beings God must necessarily limit the exercise of His power; for there can be no difference between the performance of right and wrong unless the agent is free to choose between them. For God to determine that men should not sin would destroy human freedom at one blow. The fact of sin is provided for in the economy of God, and, though opposed to His revealed will, He makes use of it, and overrules it for the accomplishment of His purposes.

2. The upward progress of the race. Here the evolutionist is right. Man has risen and history records his progress. From the small to the great—from acorn to oak—such has been its course. Evils? We have spoken of them already. Sometimes these evils have

seemed to overthrow the good and true; but they have never stopped the onward march of God. Dynasties have come and gone, nations have risen and fallen; but God's hand has always controlled the affairs of men. Even barbarian invasions, the overthrow of civilizations, and sometimes the seeming reign of anarchy and murder, have been but stepping stones to that which is greater and better. The people of the twentieth century enjoy the wealth of the ages. One race has prepared the way for another, and every civilization has borrowed from that which preceded it. Notwithstanding all evil and the awful consequences of evil God has had His chosen nations, each selected for a special mission—Greece as the author of the intellectual and the beautiful; Rome as the instructor in law and civil government; and Israel, whose mission was to teach religion and the knowledge of God—and all these are combined in the Christian nations of today. Men may call this evolution; to us it reveals the hand of God. Sometimes it may seem as though God had forgotten to be gracious, and that tyranny and oppression reigned supreme; but how true are the words of Lowell:

Careless seems the great Avenger: History's pages but  
record  
One death-grapple in the darkness, twixt old systems and  
the Word.  
Truth forever on the scaffold; wrong forever on the  
throne:  
But that scaffold sways the future; and behind the dim  
unknown  
Standeth God within the shadow, keeping watch above  
His own.

3. Redemption. This is the great fact of human history: it is God's answer to human sin. In the Incarnation God has entered visibly into human history. To get a true conception of the philosophy of history we must see Jesus Christ at its heart. No philosophy is complete which leaves God out. Such indeed is the testimony of scripture. "God . . . hath at the end of these days spoken unto us in His Son, whom He hath appointed heir of all things, through whom also He made the ages" (Heb. 1:2, R. V., margin). Dispensations, or ages, are marked off in the Word of God, and each reveals the fact that God has dealt with men with a definite purpose, and with principles having a definite relation to His own governmental administration. The ages continue, but Christ and redemption stand at the center. All pre-Christian events lead up to Christ. He is the one whom the prophets foretold, the one who is called "the desire of nations," and around whose cross circled the world's repre-

sentative nations. When He appeared all things had been prepared for His coming and the way for the spread of the Gospel lay open. A noted German writer has said:

The task of Rome was to unite—to unite, we may say confidently, for Christ. Born at the same time, the Roman Empire and the Christian Church were also providentially appointed to each other. . . . All the peoples of the old world which hitherto had lived and labored apart, all their gains and achievements, their riches and treasures, their works of art and scientific results, their ancient traditions and legends, their gods and rites of worship, all existing elements of culture and forces of civilization, were now comprised in one Empire. Other empires have exceeded this in territory and population, but there has never been a second empire in the whole course of history which so united in itself all the cultivated nations of its time (Uhlhorn, *Conflict of Christianity with Heathenism*, p. 14).

Human progress during the last two millenniums has been the fruit of redemption. The teachings, example and tragic death of the Saviour of the world have not been without their effect upon the nations, and Christian civilization is the result. Silently but surely Christianity has worked its way until great social abuses have disappeared, and justice, benevolence and truth become recognized among men. No matter what the unbelief of some may suggest, the religion of Christ is still the great moulding force in civilization, and it is a force which is more glorious in its effects as the years go by. It has passed into the thought and life of the world and has become the inspiration of the arts, sciences and statesmanship, as well as of most of the enterprises of all Christian nations. He of whom Isaiah spake, the Christ of Nazareth, who died on Calvary, leads the civilization of the world in triumph toward the ages to come.

4. Human history is the means to an end. It works out according to a divine plan, the end of which is the Kingdom of God. "Through the ages one increasing purpose runs," foretold by prophets of old and sung by the bards of today who "have seen the vision of the world and all the wonder that would be." Are not the ideals of today in the direction of brotherhood? The call is to the service of humanity, and even the key word of Positivism is "Altruism." The air is full of ideas, schemes and theories of social reform, and the world looks forward to the time when the prophet's vision and the poet's dream shall become a realized fact:

When the war-drums throb no longer, and the battle flags are furled  
In the Parliament of man, the federation of the world.

In this we see God's answer to the problem of evil. Redemption is the remedy for sin, and

through the power and coming of the crucified one mankind shall come to the place of blessedness, righteousness and peace; for when the kingdoms of this world shall become the Kingdom of our Lord and His Christ righteousness shall cover the earth as the waters cover the sea. Then shall the song of the angels become a reality on earth; for the Lord shall judge between the nations, and will decide between many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Such is the theistic view of human history. If design and the development of a plan be seen therein, its only explanation is God.

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## Christ's Call to Saint and Sinner, "Come unto Me!"

By T. C. Horton, Long Beach, California



SIN is a serious disease. It is contagious and has spread through the centuries the wide world over. Never any cessation in its virulence, but, on the contrary, a constant demonstration of its power as the world grows worse and worse.

Every device ever suggested for relief from the snare of sin has proven a failure. No recipe has produced or can produce rest of conscience or peace of soul. "As I live, saith the Lord, there is no rest for the wicked!" No rest in the world, though men have sought everywhere for it, but in vain.

What produced this spirit of unrest? One word covers it all—*Sin!* One man, by sin, sowed the seed, and by *one law*—the law of sin and death—the dread disease has spread through the centuries.

There are some very simple, but fundamental, laws of God, and the law of sin and death is one. *One* act, *one* violation of God's law, brought all of the sin and sorrow and suffering this poor old world has ever known. God's decree to Adam and Eve was: "In the day thou eatest of the fruit, death (*i.e.*, separation from Me) shall come," and it did.

*One single act* settled it forever. "By one man, sin entered and death by sin," and death has ruled the world ever since. There has been no exception. Never a sinless man born into the world since, save *One*, and He the God-man. Human nature is the same in one thing—all are out of fellowship with God.



God never changes a law, but He does make new laws, and He has made one for the poor, outcast, weak, and only one. This law is as simple as the law of life and death. It is the "Law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death." Hence, in the name of God standing in the flesh when He was here among men: "Come unto Me . . . and I will give you rest."

But can the man do it? The effort of man for himself or for his fellow man can produce rest of soul. But the heart of the Lord Jesus Christ pulsates with desire to give rest and He has sent out the message of love to fallen man:

"Come unto Me, without money and without price (have only the price of your pride!). Just as you are, come unto Me! My heart burns in sympathy and love for you. My arms are outstretched to take you into my fellowship and give you that which your soul longs for and which all the money in the world could never buy—Rest."

"Come unto Me!" These three words are wonderful. In them is contained the call and also the command of the One and only One who is able to add to that call the other two words for which a beggar world longs—"And I will give you rest!"

## Divine Inspiration

2 Timothy 3:16

By Pastor George H. Horne, Woodhaven, Long Island, New York



His text gives rise to three questions: First: Is the Bible inspired? Second: What is the nature of its inspiration? Third: What is the extent of its inspiration?

Almost everyone will answer "Yes" to the first question, but differ on the other two. The following are some of the differences:

1. That the writers were inspired in the sense that any one may be inspired. This theory degrades inspiration to the level of mere human genius.

2. The Bible is not the Word of God, but contains the Word of God. But who is competent to say which parts are inspired and which are not?

3. The Degree Theory. Some parts are inspired more than others. But truth is not subject to degrees. It is either true or false.

4. The Dynamic Theory. The material is of God, the form is of man. God's thoughts, but man's words. This theory is unscientific. Thoughts cannot be expressed apart from words. David said, "The word of the Lord were upon my tongue and the Holy Spirit spake by me."

5. The Moral Theory. The moral and spiritual teaching is correct historically, but it may or may not be true. This theory is inconsistent. If it is mistaken in earthly things, how can we trust it in heavenly?

6. The Mechanical Theory. The writers were mere machines, phonographs through whom God spake. This theory reveals an

ignorance of God's method. His work is never mechanical.

One cannot explain the Bible apart from belief in a divine authorship. 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Whence its transforming power as evidenced in the lives of men and nations. It speaks with authority, not found in any human book. Consider its indestructibility—its fulfilled prophecies—its scientific accuracy, as verified in recent archaeological discoveries. All these, when taken together, present an unanswerable argument.

Notice our Lord's constant reference to the Old Testament Scriptures. He speaks of man's creation, the institution of marriage, the death of Abraham, the story of the burning bush, the manna from heaven, Moses lifting up the brazen serpent, the life of David, the glory of Solomon, ministry of Elijah, the sign of Jonah, the martyrdom of Zechariah. Over and over He exclaimed, "It is written," "It is written." "He spake as never man spake." He spake with authority and not as the scribes.

When He began His public ministry, He spoke from Isaiah 61:1,2, and added "This day is this scripture fulfilled in your ears."

When the Pharisees demanded a sign, He pointed to Jonah, and declared that no other sign would be given.

Speaking to the Sadducees concerning the resurrection He said, "Ye do err, knowing neither the Scriptures nor the power of God."

When the Jews were about to stone Him for

declaring Himself the "Son of God," he said: "I proceeded and came forth from God, I came not of myself, but He sent me."

On the walk to Emmaus He began at Moses and all the prophets and spake of the things written concerning Himself. The faith of the disciples must rest on the written word.

On the cross, the 22d Psalm was literally fulfilled. John says: "That the Scriptures might be fulfilled." Jesus said, "I thirst." Why? In the Psalm 69:21 we read, "In my thirst they gave me vinegar to drink" (John 19:28-30): "After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." He could not die until that was fulfilled.

So much for the Old Testament Scriptures. What about the New Testament? Not one line of the New Testament was written when Jesus was on the earth. He declared the revelation was unfinished, but promised it would be completed when the Holy Spirit was come, who would bring all things to their remembrance and show them things to come. "He shall receive of mine and shall show it unto you." Our New Testament Scriptures do exactly this.

### Jesus Claimed Infallibility for His Words

(John 12:48,49): "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

For 1800 years no scripture has been written. Those who assert that inspiration is merely spiritual illumination, should prove their theory by writing some scripture for us. A revelation is God's act in communicating divine truth to human minds; inspiration is the result of God's act in controlling those who put the revelation in writing. God used various means of revealing His truth to men. He spake face to face with Moses, in visions to Daniel, in a dream to Joseph, to Paul directly through His Holy Spirit. The Rotherham version puts it: "Every Scripture is God-breathed." That is: all Scripture is the result

of the creative breath of God. "The heavens were made by the breath of his mouth." "He spake and it was done." Into the first man God breathed the breath of life, and the man became a living soul. All three are God-breathed.

God's purpose is to give us not infallible men, but an infallible book, that will endure forever. "The word of our God will stand forever!" "Not one jot or tittle shall pass away, till all be fulfilled." The Bible will ever be the word of the living God.

Does divine inspiration (as some contend) extend only to the thoughts expressed, or does it embrace the words? That it includes even the words is shown by three facts:

1. All Scripture is God-breathed. Scripture is writing, and writing is impossible without words.

2. The Apostle Paul declares that he speaks not in words which man's wisdom teacheth, but in words which the Holy Spirit teacheth.

3. Our Lord said: "Heaven and earth may pass away, but my words shall not pass away."

An inspired Bible, apart from inspired words, is an absurd proposition. There is only one kind of Biblical inspiration, and that is verbal inspiration. The Bible is a book of words. Take the words away and you have only paper left.

This doctrine does not rob its writers of free agency, as has been argued. To be spirit-controlled does not imply loss of free agency; far from it. We may well ask where does the free agency of man reside—in his mind, or in his mouth? If we admit that God can speak through His Holy Spirit, then it is impossible to know what He says except as we have His words. To again quote David: "The words of the Lord were upon my tongue and the Holy Spirit spake through me." Thank God, we have a verbally inspired Bible today.

Of course there is a human element in Scripture. The Bible is the most human book in the world. The Book of Job and the Psalms are books of human experiences. That is why we love it so. Take "This poor man cried and the Lord heard and delivered him out of all his troubles." "I sought the Lord and he heard me and delivered me from all my fears." Was not Jesus human? Yet He was divine, without sin, and never wrong.

Here is an illustration of the Scriptures: The skillful musician begins his recital; we hear the sighing of winds, patter of rain, crash and thunder of tempest, the tramp of armed men, chiming of bells, shouts of victory. The



Eternal God in sending forth His revelation used a human keyboard, extending over sixty centuries. When he would reveal the Second Coming of His Son, He laid his hand upon Enoch, the seventh from Adam; the other hand upon John the Revelator in the lonely isle of Patmos. The celestial anthem began with Enoch, "Behold the Lord cometh with ten thousand of his saints." And in the eternal harmony of revelation, John echoes in response, "Behold he cometh with clouds," etc. In between we hear the sublime simplicity of David, the narrative of Moses, the royal wisdom of Solomon, the majestic poetry of Isaiah, the pleadings of the prophets, the thunder of

Elijah, the arguments of Paul, and the fervor of Peter. *But* it is God speaking through all.

We are living in perilous times. Without the Bible and its revelation of the resurrection, the Church is powerless. She has nothing to offer. All the signs point to one of two things. Either increasing apostasy or a great spiritual awakening. Modernism is an attack upon an inerrant Bible. Let us pray that God may greatly strengthen and revive us, as He did in days of old, for He is the same yesterday, today and forever. Not one jot or tittle of the Bible has been (nor ever will be) changed, for all Scripture is given by inspiration of God, and the word of the Lord endureth forever.

## A Symposium on Evolution

### MY REASON FOR REJECTING EVOLUTION

By Major L. M. Davies, R.A., F.G.S., Bognor, England

The strongest reason for rejecting evolution lies, to my mind, in the fact that our modern belief in evolution is founded upon a dogma whose rise was foretold in the Bible eighteen centuries ago.

For evolution cannot be proved. Correspondences in structure between various creatures are just as legitimately explained by belief in a common Creator as by belief in common descent; and I know, as a geologist, that genetic connections between supposed ancestral fossil forms never can be established by men who cannot even tell us who was the father of the "Unknown Warrior" lying in Westminster Abbey. When I insist upon rigid proofs, I find that evolutionists invariably fall back upon philosophical arguments of a general nature, objecting to "miracles," and de-

claring that creation "must" be explained in terms of present-day processes. Now this is *exactly what Scripture foretold*.

Eighteen centuries before these speculators were born, Scripture declared that apostates would, in the "last day," adopt a dogma of *continuity in all things*; basing their denials of Bible doctrine upon the idea that God has never interfered with natural processes since the very *beginning* of the creation (2 Peter 3: 3-4). The fact that our modern doctrine of evolution is founded upon belief in *that very dogma*, and is accompanied by the very denials foretold in Scripture, seems to me to afford the strongest of all reasons why a Christian should refuse his consent to this peculiarly sinister mass of speculations masquerading as science.

### THE ANSWER OF THE GREAT PYRAMID

By Charles H. Coates, Whitstable, England

The most cogent single argument against the evolutionary thesis, to our mind, is presented by that fact in cold granite, the Great Pyramid of Gizeh, "a sign and a witness unto the Lord of hosts in the land of Egypt," especially designed to bear testimony in these our days of sophisticated unbelief. This "Bible in Stone" confirms the Scripture in showing that the development of human destiny in history is not the haphazard product of material environment, but the designed result of an intimately watchful and sovereign Divine

Providence. The Great Pyramid embodies in its architectural system the detailed prediction of a development-design foreknown to God, four full millenniums of the course of which was previously intimated by Him to the Pyramid builders, and locked up by His Providence in this monument during that time for the ultimate confusion of the modern wise, who would be found saying that there could have been no prior development-design at all, that the whole multifarious biological army merely "happened," that in the individual, as in the

mass, the human race was but the derelict plaything of the ocean of circumstance, without captain, compass or port. Here in the Pyramid that history is the subject of prophecies recorded in changeless granite, architecturally fixed, geometrically symbolized, and astronomically dated as to fulfilment, upon

scientific formulas evidently known to the inspired builders, at a date long prior to Moses, of whose day evolutionary theologians but recently assured us that man could then neither read nor write—formulas since entirely lost, and only recently rediscovered by the use of the finest modern instruments!

## Minor Errors of the Critics

By Professor Herbert W. Magoun, Ph.D., (J.H.U.), Belmont, Massachusetts



THREE minor errors of the critics have been mentioned in various connections. The first involves the supposition that the Pentateuch is a forgery. In the last analysis, that is what the critical theory amounts to, if its true import is once realized. It assumes that certain men, called redactors—not editors, mind you: they went too far, according to the theory, to be called that—took certain documents, now unknown, sliced them up according to their fancy, combined them into successive units, and finally palmed off the ultimate result as the work of Moses.

The Pentateuch itself contains no hint of any such things. It purports to be the product of Moses himself under the direction of Jehovah. That does not mean, necessarily, that Moses did the clerical work of writing the books; but it does mean that he dictated them to any scribe who may have relieved him of the burden of committing them to writing. It leaves open, moreover, the possibility that the said scribe may have added a few necessary connecting links.

Such a link is found in Deuteronomy 1:1-5; for it is plainly a brief introduction to the three speeches of recapitulation delivered by Moses in the land of Moab. Verses 1 and 2 refer to something else spoken in the wilderness, in the Arabah. The two cannot possibly be identical, and the first speaking must refer to the original giving of the law, not the second, or recapitulation of it. That is Deuteronomy, as the word itself indicates.

Observe that the locations are given in detail. According to Kiepert's *Atlas Antiquus*, which is regarded as the best of authorities, Tophel is about twenty miles southeast of the southern end of the Dead Sea, while Di-zahab is approximately one hundred and ninety south by west from the same point. It is east by south of Sinai. Paran must be the wilderness to the south of Kadesh-Barnea. The location of the other places is uncertain.

The land of Moab lies east of the southern end of the Dead Sea, and its extreme southern boundary falls short of Tophel by at least eight English miles. By no possible stretch of the imagination can these two regions be made identical. That should be self-evident. The two givings of the law are therefore both included in these few verses of reference to the words of Moses.

Note further that, from what immediately follows in Deuteronomy, and from Exodus 18, it appears that Moses selected judges and leaders shortly before he left Horeb to go eastward to the Arabah. The next necessary thing for him to do was to teach these men the Law, and then commit it to writing for convenient reference when there was a disagreement concerning its provisions.

Deuteronomy 1:1 means, therefore, that he did it, and the Hebrew word for "These" there found, regularly refers to what precedes, unless some word like "and" is used before it. Here, then, is direct testimony that Moses was the author of the four books preceding Deuteronomy, and Numbers 36:13, being necessarily late, does not vitiate it. Did Ezra or some man of his time, when Hebrew was no longer spoken, compile these books and then fabricate a lie to make the people think they came from Moses?

Leaving out such expressions as "the Lord spake unto Moses" and "as the Lord had commanded Moses," which are very numerous, we find such testimony as this: "And Moses . . . told the people all the words of Jehovah, and all the ordinances: . . . And Moses wrote all the words of Jehovah" (Ex.24:3,4); "that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses" (Lev.10:11); "Moses declared unto the children of Israel the set feasts of Jehovah" (*ib.* 23:44); "These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in Mount Sinai by Moses" (*ib.* 24:46, last verse of the chapter,



referring to what precedes); "all that Jehovah hath commanded you by Moses" (Num.15:23); "Moses told the children of Israel according to all that Jehovah commanded Moses" (*ib.* 29:40); "These are the statutes, which Jehovah commanded Moses, between a man and his wife" (*ib.* 30:16, last verse of the chapter, referring to what precedes); "And Moses wrote their goings out according to their journeys by the commandment of Jehovah" (*ib.* 33:2); "These are the commandments and the ordinances which Jehovah commanded by Moses unto the children of Israel in the plains of Moab by the Jordan at Jerico" (*ib.* 36:13, last verse of the book, referring to chapters 33:50 through 34, which must have been a late addition, as appears from 33:50); "These are the words of the covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb" (Deut.29:1, in the Hebrew 28:69, referring to what precedes); "Moses wrote this law, and delivered it unto the priests" (*ib.* 31:9); "Moses wrote this song the same day, and taught it the children of Israel" (*ib.* 22); "when Moses had made an end of writing the words of this law in a book" (*ib.* 24); and "the law, which Moses my servant commanded thee: . . . This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night" (Josh.I:7,8).

Did Ezra or some agent of his fabricate these verses and insert them to give currency to the fraud? Is the character of the books themselves of such a nature that it favors the idea of a fraudulent composition? The critics have involved the idea so firmly that it cannot be extracted from their theory, and in doing so it seems to me that they have made a fatal error, even if the thing itself has not excited much comment. The man on the street sees it—for himself.

Another apparently small matter has also been referred to elsewhere. It is the ignoring of tradition and the part played by memory in all oriental and Semitic literature. The Talmud is now written; but it was not written for centuries, or until it became so enormous in extent that an accurate transmission of its complexities had ceased to be a possibility. The burden was too great.

Moses was to teach the people the statutes and laws (Ex.18:20) as well as their judges, that part being taken for granted, and he is definitely said to have taught them a song (Deut.31:22) as well as speaking it unto them (*ib.* 30 and 32:44). Observe that mention is

made of the fact at the close of the song as well as at the beginning. They had a habit of looking backward.

Joshua was to have the book of the law in his mouth, and he was to meditate thereon by night as well as by day. He was therefore to know it by heart. That is what the psalmist meant when he said, "Thy word have I hid in my heart that I might not sin against thee" (119:11). He had learned the Pentateuch. The Jew still learns it and much more in the Hebrew original, and to ignore such facts as these is to be guilty of superficial and unreliable work. Any real orientalist has a profound respect for tradition. He ought to have.

Far worse than these items, which are bad enough, is the way in which critics depend upon their own unsupported judgment. *They* would work in certain ways and do certain things. *Ergo* the scriptural writers must have done the same. *They* make "parasitic literature." *Ergo* the Scriptures must have had such an origin. Habits, limitations, testimony of the Scriptures themselves, historic-perspective, the laws of textual criticism, innate probabilities, and whatever else might stand in the way is jettisoned without compunction, and they then go placidly on their way and get "assured results." The assurance is there; but the results are extremely doubtful.

Not one of them would dare to take a modern instance in which they were familiar with the style of two authors who combined their work in a single joint product and attempt to separate it into its constituent parts; and yet they do not hesitate to take an ancient document and pretend to find in it various different sources and narratives. That takes some self-confidence.

Gildersleeve's favorite dictum was this: "Pin your faith to nobody, least of all yourself, verify everything." That has been my practice for over forty years now; but it has not enhanced my confidence in the critics. I have repeatedly divined who the author of an article or an editorial was in my proof-reading, and the publisher says that I have always been right; but the style had absolutely nothing to do with the result. Mental attitude and line of approach was the thing that settled the matter in my mind, and I made no effort to guess who the author was. It simply came to me as a matter of conviction.

John Urquhart has a most interesting case in his *New Biblical Guide* (Vol. I, pp. 76-7), related by Mr. Robert Buchanan, in *The Daily Chronicle* in 1894, concerning himself. It is worth quoting in full:

"My own experience as an author has been a curious, and not an uninteresting one. For many years I was, as is well known, a favorite object of critical attack. At last, at the time when the opposition was at its highest, I determined to put the honesty of criticism to the test, by publishing a new book anonymously. *St. Abe and his Seven Wives* was received with a chorus of eulogy. The editor of the *Athenaeum*, who would have cut off his right hand rather than praise any work of mine, was the first to give it a welcome. The editor of the *Spectator*, who had begun to eye me askance because I was skeptical about the Trinity, based on my anonymous poem a whole theory of American humor. 'Would that in England we had the humorists who could write as well!' wrote another critic, adding, 'but with Trackery our last writer of humor left us.' Just previous to the publication, an even more significant circumstance occurred. My publisher sent early proof-sheets to a great London daily, and received immediately afterwards a communication from the office, stating that a lengthy and eulogistic review was in type, but that the 'Chief' required to be satisfied on one point, whether the poem was by 'Lowell.' My publisher refused to answer the question, and the review was *never printed*.

"On another occasion I wrote, for a London manager, a prologue in verse for a great Shakespearean production. At my request the manager concealed my name, and it was whispered about that the prologue was by Mr. Swinburne.

The newspapers praised the trifle immoderately, and one zealous critic, who loved Mr. Swinburne and hated me, described it as a masterpiece full of the 'large utterance of the early gods'—frankly confessing afterwards that he would have torn the thing to shreds if he had guessed the authorship."

If these men, whose business it was to criticize literary productions, were so utterly unable to recognize the work of a man whom they had no use for, that they praised his efforts without stint, how much success would they, or any one else, have in taking the Pentateuch to pieces and deciding what composed it?

The whole undertaking is really so preposterous that it is hard to understand how men who possess any common sense could be carried away by it, unless they either lacked the time or the ability to think things through to the end. In only one other department of literature have I met with anything to compare with this—the teachings of the metricians.

Putting the cart before the horse, by making meter rather than rhythm the basis of poetry, they have arrogated to themselves an authority to which they had no just claim. Time relations, they could not understand and constantly so misinterpreted that accurate results were impossible. Their own yardstick must measure everything! Fit companions for the higher critics, who have been equally presumptuous, they, with them, await further plaudits from an admiring world.

## Christians Loving with Christ-Love

By Charles Roads, D.D., Baltimore, Maryland



CHRIST is the spiritual Columbus who discovered to the world a vast continent of Love. It is the glorious America of spiritual realms. Let us measure its bounds and resources, loving God and men with Christly love.

It is more than loving one's neighbor like one's self. Christ loved man more than He loved Himself. To be sure, neighbor love equal to self love is a lofty attainment in the eyes of selfish humanity. It seems to most men an ideal wholly impossible to realize. What, then, when we summon to love far beyond, loving as Christ loved? Only the fully saved man with the Holy Spirit indwelling can so love. Yet neighbor love is the positive side of keeping the Ten Commandments. It is "Thou

shalt save and support life," "Thou shalt revere and protect purity," "Thou shalt pay every man his full due," "Thou shalt speak wisely and truly." It keeps the whole law and goes one step into Gospel love. But only the first step.

Love like Christ's is even far beyond Golden Rule love. It does more for others than it asks them to do for us. It is the second godly step toward Christly love, let us say a leap higher than neighbor love. This again seems unattainable to the sinful world. It requires Christlike putting one's self into another's place. It is love with sympathy of the highest order, sympathy with imagination and heart and then practical outcome. And from that imagined standing in the other's place, with best ideals of right doing, do unto him



in our present place what we would like to have done for us there. The Golden Rule love is so wonderful that only one Love goes beyond it. Christ had that supreme love. He commands it to all His disciples as the one sure proof understood by all the world that we belong to Him, "By this shall all men know that ye are my disciples when ye love one another!" That is, love one another with more than neighbor love but all of that, with more than Golden Rule love while including all the sympathy of that, love one another with the love that is like Christ's.

Such love is not the result of a desperate series of struggles after its attainment. It is God's gift. "The love of God (love like God's, this Christly love) is shed abroad in our heart by the Holy Ghost given unto us." It is the love of the regenerated soul born again from above. When the Holy Spirit comes to abide in him.

Love like Christ's in the saved man solves the ever-present problem of all religions, how to unite and to keep united the matured moral life with the most fervent spirituality. How to wed once for all conscience at its keenest enlightenment with piety at its deepest. In all religions these two, for they are distinct and separable, morality and piety, tend always to drift apart. Indeed, heathen religions make no attempt to hold them together or to cultivate both. The pagan worshipper may be a cruel murderer in practice, a lustful adulterer continually, a robber and a monstrous liar, but if he sacrifices enough he believes his god is appeased. And he goes from altars back to crimes and sins more than ever. In reality his gods are themselves worse and more devilish. There is no goodness of life in heathen religions. Miss Mayo has shockingly once more shown it in "Mother India," which we have just heard a Theosophist Hindu acknowledge as true! But he could find just as bad in America, which of course he could not in any worship here.

In the Old Testament the separation of moral living from sacrificial worship was the ever recurring apostasy of the Hebrew people. And in the New Testament the abominations of the Pharisees and of the chief priests denounced by Christ were simply the same divorce of righteousness from long prayers on street corners. Roman Catholicism shows it fearfully in Mexico, South America, and the Philippines, and not a little among us here. And Protestantism may not cast too many stones, for we have pious people, church members, who do not pay their debts, nor keep pure, nor tell the truth. Occasionally a fearsome instance is exposed, for we cannot con-

ceal such outbreaks as our Romanist friends have provided ingenious ways of covering up theirs.

How then shall we persuade the moral man in our congregations to become deeply spiritual? And that worse problem, how can we make sure that our most spiritual people behave themselves in keen conscientiousness and blameless lives? Absolutely honest, sincere, pure lives?

It is by this love like Christ's love shed abroad in their hearts. This is the one only bond of lasting union of the moral and spiritual natures of man, both at their best, but which below that so easily drift apart. Christly love to God with all the heart, mind, soul, and strength is such piety and Christly love to man is ideally mature moral character. Then the pious man is really attractive and the admirable but hitherto irreligious moralist becomes deeply spiritual. And both problems are solved.

Take, further, the outstanding characteristics of Christly love. It is the instantly forgiving love. The glory of forgiving others lies in doing it just when the injury is inflicted. So Christ did by praying for His murderers just when they drove the nails in; so Stephen when the stones first fell thick and deadly; so must the man who will turn the other cheek or go the second mile. Therefore "be ye perfect" in love "even as your Father in heaven is perfect." He forgives and never revenges.

Christly love has amazing patience with sinning men. Waiting for them to come back from the far country, bearing all things, enduring all things, hoping all things. How such patient love made the world wonder at primitive Christians, and the world would wonder no less today at patience of love!

It is supremely passionate yearning to save sinners. The worst down and outs, the most respectable citizen, the unbeliever, the new brand of atheists, the hypocrites and Pharisees, all embraced in it. As when Christ wept over them all in Jerusalem, with the hunger of His loving heart to take them even then under His wings. And doubtless stopped weeping when He saw prophetically thousands of them saved at Pentecost. What if Christians so wept over their cities to save them and then went to the Cross to make sure, as Christ did.

So it is love that suffers, and rejoices in it. Paul, supreme sufferer after Christ, had love like 1 Corinthians 13, Romans 12 and Ephesians 3. What gave him love beyond Peter's, beyond John's? What but his unparalleled sufferings and daily deaths for Christ? It was

that which refined out all Jewish narrowness, all Pharisee aloofness, all love of a Jerusalem home, all racial pride, and all care for himself in any way, and left only Christly love in Paul!

From firstly to lastly it is greatest love of all for God. Sanctified body, purified mind, Spirit-filled soul, all love for God like Christ's shown in all the Gospels.

So, talk no more of neighbor love, Golden Rule love, world-wide love for the Christian life. This is more. Like Christ's utterly self-sacrificing, crucifixion love, is the love Christians have when the world recognizes Christ in them. And they may have it by the Holy Spirit shedding it abroad in their hearts.

## The Chinese Version of Creation

By H. G. C. Hallock, D.D., Shanghai, China



RECENTLY I was in a room where a Bible Class, for our Shanghai defenders, was being held. Some statements made as to the first two chapters of Genesis and the creation of the world and the origin of man, almost made my hair stand on end. How they did try to explain away the clear teachings of the Word of God! The thought came into my mind that Chinese teachings could "go them one better" in several respects. This is what the Chinese say about the creation.

The male and female principles, "yang" and "yin," gave birth to Pan-Ku, the first man, how none knows. Faith must accept that. He had two horns, and was a short, stubby fellow, but endowed with the ability to grow. He proceeded to grow. He grew six feet every day, and as he lived 18,000 years, you can see how big he got. He, in some way, got possession of an ax, and with that he managed to "kai-pih tien di," hew out the universe. This was seemingly out of nothing, or at least out of chaos, and in order to complete his work he had to die. His head is said to have become "the mountains, his breath the winds and clouds, his voice the thunder, his limbs the four quarters of the earth, his blood the rivers, his flesh the soil, his beard the constellations, his skin and hair the herbs and trees; his teeth, bones and marrow became the metals, rocks and precious stones; his sweat the rain," (and most suggestive of all to evolutionists!) "the insects creeping over his body became human beings!"

Chinese speak of three kinds of insects that delight in man's "fellowship," the "crawlers, the jumpers, and the smellers." I asked a Chinese to which race he belonged. He said he did not know, but that the "foreigners must belong to the crawlers, for they are white!" I have a picture which shows Pan-Ku and his apron of leaves and his ax. In his hands he holds up the sun (red) and moon. He failed to put them in their proper places, and

they went away into the Han (sea) and the people were left in darkness. A messenger was sent to ask them to go into the sky and give light. They refused. Pan-Ku was called, and at Buddha's direction wrote the character "zeh," sun, in one hand, and "yuih," moon, in the other, and, going to the sea, he stretched out his hands and called the sun and moon, repeating a charm devoutly seven times, when they ascended into the sky, and gave light, day and night.

There are many more things told of Pan-Ku; but I cannot tell all in one letter. In the creation he made fifty-one stories. Of these, thirty-three were for heaven, and eighteen were for hell below the earth. The heavens were graded for good men, and the floors below the earth were for bad men. If one is the very best of all, he can go to the thirty-third heaven and be worshiped as god. If one be very bad, he'll go down to the eighteenth hell.

Even in 18,000 years the work of creation was not completed; but a cavity was left through which many fell to the bottom. After a long time a woman, Nu-Ku, was born, and she took stone and blocked up the hole, and so finished the work of creation. They say, though the body of Pan-Ku died, his soul lives, and will live forever. Just after the beginning of the Chinese Republic, the "Philosophers" said that a revelation had come from heaven saying that the king of the gods had asked Pan-Ku to build a new heaven for him—the thirty-fourth. This was done, and the king of gods with his retinue moved into this. How this revelation came is not told.

These are some of the teachings of the Chinese doctors. They teach the children in the schools and insist on the little ones accepting all without a doubt. We teach, not these myths, but the dear old infallible Bible, God's own letter, to our little Brownies, and they take it in, and it transforms their lives and wins their souls, saving them through faith in the blood of the Lamb.



# THE SANCTUARY

## Courage

By the Late William H. Bates, Greeley, Colorado

*Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.—Deut. 31:6.*



IT IS related that a young warrior, just before a battle, was seized with sudden trembling, and when asked what was the matter, he replied: "My flesh trembles at the thought of those dangers whereunto my courageous heart will certainly carry me."

This reply presents to us a distinction as accurate as it is worthy to be understood. If the trembling body indicated a lack of bravery, the speech of the undaunted heart showed a genuine courage. Have you been accustomed to use the words, bravery and courage, as meaning the same thing? There is a difference. Indeed there are four words that we use somewhat confusedly, which it may be well for us to consider as, in the process we may perhaps get a clearer idea of what courage is. The four words are *Valor*, *Fortitude*, *Bravery*, and *Courage*.

Valor is from the Latin *valeo*, which signifies "to be strong," and by distinction is applied to strength of mind as moving to noble and mighty deeds.

Fortitude is from the Latin *fortitudo*, an abstract noun from *fortis*, "strong," which last word comes from *fero*, to bear or endure. Fortitude is strength to bear, or endure.

Bravery comes, through the medium of the northern languages, from the Greek, the reward of victory bestowed in the muscular contests of the Greek games. Courage is transferred directly from the French, and the word has precisely the same form in the language, being derived from *couer*, heart, which is the seat of courage.

Bravery lies in the blood; valor, fortitude, courage are of the heart, or mind. Bravery is a matter of physical temperament; valor, fortitude, courage, depend on reason, but have physical manifestation according as there is need of working themselves out through the body.

We now dismiss the word valor with the single remark that it is used only in a good

sense, and embraces the highest and the best of the other terms; for men can be valiant only as they are moved by the noblest aims and passions of their nature.

As between fortitude and courage, fortitude is passive; courage is active. Fortitude endures pain; courage faces and resists dangers. Fortitude is for suffering; courage is for action. Caius Mucius, in the presence of King Porsena, thrust his right hand into the fire until it was consumed, saying, "Behold how much I regard thy threats of torture." Horatius Cocles—you have read it in Roman history, or at least in Macaulay's *Lays of Ancient Rome*—Horatius Cocles, single-handed and alone, held the Roman bridge against the whole of Porsena's army while his companions were cutting the communication with the other shore. Caius Mucius displayed fortitude; Horatius Cocles courage.

As between bravery and courage, bravery, as we have said, lies in the blood; courage in the mind. Bravery is a species of instinct; courage is a virtue. A man is brave in proportion as he is without thought; he is courageous in proportion as he reasons and reflects. Bravery is of service in the hour of attack; courage avails at all times and under all circumstances. Bravery sinks after defeat; courage is ready to seize the first opportunity to retrieve disaster.

A man may be brave without being courageous, and courageous without being brave. Two fools, in obedience to the "code of honor" so called, will stand up to be shot at by each other, when neither has the courage to decline a challenge in obedience to a higher code which says, "Thou shalt not kill." Brave but not courageous.

A soldier, under the inspiration of whiskey and gunpowder, will make a most impetuous attack amid fearful dangers, when he would be good for nothing on the skirmish line, or on picket, where cool, intrepid caution and judgment are called for. His impetuosity is that of the game cock or the bull dog. Brave, but not courageous. While on the other hand, a man's nerves may be shaking with apprehensions of peril, yet the constancy of his mind be wholly unshaken, his undaunted heart carrying an unwilling body into the thickest of the

fray, as doubtless it was with the warrior alluded to at the outset, who said, "my flesh trembles at the thought of those dangers whereunto my courageous heart will certainly carry me." Courageous if not brave.

While there is this distinction between being brave and courageous, and they may exist separately, it is not always necessarily so, however, for both may be happily combined in the same person, the bravery of the body being under the control of the courage of the heart.

Seneca, the old heathen moralist, says, "Courage is properly the contempt of hazards according to reason." Buck says, "Courage is active fortitude that meets dangers and attempts to repel them." Addison says, "Courage is that heroic spirit inspired by the conviction of our cause being just, and that God will not forsake us." Burke says, "The only real courage is generated by the fear of God." Cowper, describing the man of moral courage, says,

"He holds no parley with unmanly fears;  
Where duty bids, he confidently steers;  
Faces a thousand dangers at her call,  
And, trusting in his God, surmounts them all."

In the light of these discriminations and definitions, I think we see pretty clearly what courage is.

It also appears that courage has its seat in the mind, or heart, the abode of the moral sentiments. No doubt temperament has something to do with it. It is natural for some men to be courageous, while it is difficult for others to be so. Luther says, "I was born to fight with devils and storms." Still there are many—an untold multitude, indeed; their history is recorded in the archives of God—there are many, naturally timid, who have come to stout-hearted courage, and lived heroic lives.

Two questions may be raised just here: How may courage,—and of course we are speaking of moral courage,—how may courage be obtained? How may it be cultivated?

Since courage has its seat in the moral sentiments, it may be obtained by the submission of the soul to a moral idea; or, to put it in another form, by giving the allegiance of the soul to courageousness. A timid person, considering the claims of obligation upon him, may gird up the loins of his mind and say, "So help me God, I will henceforth do what I know to be right, though the heavens fall," and live accordingly; though the more he does right the more the heavens wont fall. Such submission is, in its last analysis, submission to God, who is the source and ground of right and who

gives authority to obligation. This quite accords with the saying of Burke, already quoted, "The only real courage is generated by the fear of God." Moral courage, then, may be obtained by the surrender and devotion of the soul to a moral idea, to courageousness to God.

"How may courage be cultivated?" It may be cultivated by the exercise of it. The same law holds here as in muscular development: growth by use.

It may be cultivated, also, by considering the claims of the idea to which allegiance is devoted. As the needs appear, devotion will be stimulated, and courage issuing in courageous action will necessarily follow.

It may be cultivated also by trust in God. Some one has well said that "Courage is not so much a matter of temperament as of trust." The difference between King Charles' Cavaliers and Cromwell's Ironsides was a matter of trust. At the battle of Nacely, the Cavaliers, led by the brave Rupert, raised the war cry of "Queen Mary!" "Queen Mary!" Their devotion was to a kingly dynasty. The Ironsides, fresh from prayer, went into action shouting "God is with us!" "God is with us!" Their devotion was to liberty in the name of the Most High God; and the courage generated by the fear of God won the day.

Courage comes in answer to prayer, too. You remember how the early Christians prayed when the Jewish court sought to fill them with fear: "Lord, behold their threatening, and grant unto thy servants that with all boldness they may speak thy word" (Acts 4:29). They did not lack for courage.

Courage may also be cultivated by a contemplation of examples of it. A neighbor's stick brought to my fire will increase the brightness and heat of my flame. The good example of another laid upon my sentiment, or my prayer, will increase the volume and ardor of my impulse.

The Scriptures, while abundant in exhortations to courage, teem with examples of it. Joseph, who knew no fear except the fear to commit sin, Elijah, whom King Ahab and his 450 Baal priests could not intimidate, Daniel, whose steadfastness to God the den of lions could not shake, Peter, who, though he cravenly surrendered to the raillery of a saucy maid while his Lord was being condemned to death before the Sanhedrim, did, nevertheless, afterward, when before the same Sanhedrim and commanded to silence with emphatic threatening of punishment, say to the proud officials, "Whether it be right in the sight of God to



hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20), courageously faithful unto death, and humbly begging at the last, as he remembered the shame of his denial of his Lord, that he might be crucified with his head downward, Paul, who said, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself" (Acts 20:22-24).

How these examples of courage, in the midst of appalling dangers, stir the sensibilities of all whose hearts are not dead to noble, manly inspiration. Let us catch the stimulus of this tonic breath that sweeps over us from these lofty moral heights.

But I fear that Scripture examples often lose power over us because they are Scripture examples. Bible characters seem so far above us, and so far away, that it seems hopeless for us to attempt to imitate them, or at least to equal them. But surely trust in God will give us the same courage, in kind at least, if not in degree.

There are plenty of inspiring examples of courage in humbler spheres and in homely ways.

I have something here for the little folks. A poor boy was attending school with a large patch on his knee. One of his school-fellows nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "I'd give it to him." "Oh!" answered the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of the rags. I honor my patch for her sake." Noble boy! whose devotion to a mother's love gave him courage to do right, *i.e.* courage not to fight, and to endure the taunts of his companions no less than the humiliations of poverty.

Here may be a suggestion to us older folks, too: *i.e.* to have the courage to wear honest poor clothes and not to wear dishonest good ones. Better to button a threadbare coat over a heart that has in it the consciousness that its debts are paid, than to be clad in the best that you can't pay for. Unstained honor, not the tailor, makes manliness.

With this false pride respecting apparel, to which moral courage is an antidote, goes a false pride of birth, or of place.

There was a missionary in India by the name of Carey. He walked the floor hour after hour,

day in and out, while sixteen clerks, at his dictation, translated the Bible into sixteen different languages, and he died one of the champions of the world. He had passed through all the offices of State, and on every hand was crowned with honor. One day sitting in the office of the Governor-general of India, a man said to a friend, "This Carey was a shoemaker, was he not?" Carey, who overheard the remark, instantly replied, "No, sir: only a cobbler." He did not allow that he was an artist in shoe-leather, but claimed that he was only a clumsy workman—a cobbler. Seated quite on the pinnacle of human greatness, he had the courage to trample on false pride of birth. It is rank moral cowardice to be ashamed of an humble origin. Better to be the noble head of a new family than the ignoble tail of an old one. It is the man that makes the business, not the business the man. Says Pope,

Honor and shame from no condition rise;

Act well your part; there all the honor lies.

Let your care concern what you are, not whence you came.

It requires courage to pursue a right course, and at the same time be misunderstood, and have your motives misconstrued, but if you are doing some right thing, and men misunderstand you, or misconstrue your motives, be not discouraged: take heart; toil on; suffer on; be true to the right thing: God understands you.

Said a Christian soldier to his chaplain, "Last night, in my barrack, before going to bed, I knelt down and prayed; when suddenly my comrades raised a loud laugh and began to throw boots and clothes at me." "Well," replied the chaplain, "suppose you defer your prayers till after you retire, and silently pray in bed." Meeting him some time after, the chaplain said, "You took my advice, I suppose; how did it work?" "Yes, sir," replied the soldier, "I did take your advice for two or three nights; but as I thought it over, it looked like denying my Saviour, and so I knelt down and prayed as at first." "How now?" asked the chaplain. "Why, sir," said the soldier, "not one of them laughs now. Now the whole fifteen kneel down, too, and I pray with them." Blessings on that man that is not afraid to stand up, or rather kneel down, for Jesus anywhere, wherever occasion may require. Shame on the man whom laughter, sneers, or jeers can cow into recreancy. Whoever turns to Christ must "break" with the world. He who keeps back from Christ because he is afraid to forsake his old sinful life and companionship is of

the same quality with the veriest poltroon that crawls on his belly in the dust. And he who professes to have turned to Christ, and yet for fear of displeasing old associates fears not to displease the Master, had better turn once again. Just here hundreds fail and are lost.

It is three hundred years after Christ. The senior deacon of the church at Caesarea persists in denying the heathen gods, and affirming there is but one God, and one Mediator between God and man, the man Christ Jesus. The Roman Emperor Galerius orders him to be put to the torture. His flesh is almost torn in pieces. But his courage fails not. Said he, to his tormentors, "put to any little child the question whether it is better to worship one God, the maker of heaven and earth, and one Saviour who is able to bring us to God, or to worship the gods many and the lords many whom the Romans serve." The Emperor's eyes fell on a little boy, 8 or 9 years of age whom his mother held by the hand. They were brought, and the martyr was asked to put the question to the child himself. The little boy replied, "There is one God, and Jesus Christ, whom He has sent." So far from being softened or convinced, the persecutor cried, "Base and wicked Christian, it is a snare: thou hast instructed the child to speak thus!" Then turning to the little boy, the Emperor winningly asked, "Little one, who taught you thus to speak?" The boy glanced up lovingly up to his mother's face, and answered, "It was my mother taught me, when I sat on her knee, that Jesus loved little children, and I loved Him because He loved me." "Let us see, now, what the love of Christ can do for you," cried the Emperor, and at a sign from him the lictors, who stood ready with their terrible rods, instantly seized the trembling lad. Fain would the mother have saved him, even at the cost of her own life, but she could not. She whispered to him to trust in the love of Christ, and to stand by the truth. The poor child, frail and timid as he was, did trust in the love, nor could all the torture of his tormentors separate him from it. "What can the love of Christ do for him now?" asked the judge, as the blood streamed from the tender flesh. "It enables him to endure what the Master suffered for him and for us all," answered the mother. "What can the love of Christ do for him now?" was again asked, as the blows with re-doubled fury smote him. Tears fell even from heathen eyes as that Roman mother, more tortured than her son, replied, "It teaches him to forgive his persecutors." The boy watched his mother's eye as it was lifted to heaven in supplication for

him, and he thought of the suffering of his dear Saviour of which she had told him; and when asked if he would now acknowledge the gods and deny Christ, he steadfastly answered, "No! There is only one God, and Jesus Christ is the Redeemer of the world. He loved me and died for me, and I love Him and I will die for Him." "See what the love of your Christ can do for you now," they said, as they cast the mangled and apparently lifeless body at the mother's feet. As the mother pressed it gently to her own bleeding heart, she murmured, "That love will take him from the wrath of man to the peace of heaven. He revived a little, and gasped the request for a drop of water to cool his tongue, and as he raised his quivering eyelids to where stood the elder martyr who asked him the question, he said again, "There is but one God, and Jesus Christ whom He has sent," and so saying, he died.

We are not called to martyrdom in these days. But we are called to steadfastness in courageousness, to faithfulness in duty, to loyalty to Christ. Are there any who once swore fealty to Him, but have deserted Him? "I love Him, and I will die for Him," said the little Roman youth, and he did die for Him. But you could not even live for Him! What think you of yourself?

Though we are not called to martyrdom, yet daily life teems with occasions for the exercise of courage. In scenes that stir the blood to impetuous action we may not be called to act. But weakness, oppression, falsehood, dishonesty, misery, temptations—these are all about us, and to take a hand against these, meanwhile carrying ourselves in rectitude, working for the good of men and the cause of God,—this is not easy. It requires courage. But who is not equal to it, that trusts in God? Who would not be equal to the hot conflict, yes, to the martyr strain, if called thereto by the Lord Jesus, who died for us? "Be of good cheer," says the text, "for the Lord thy God, He it is that doth go with thee: He will not leave thee, nor forsake thee."

\* \* \*

There is no wealth but life; life, including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*Ruskin*.



## FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

The words that I speak unto you, they are spirit and they are life.—John 6:63.

Our Lord asks us to believe Him for His works' sake, even if we doubt His words. His words of life substantiated by His wonderful miracles should lead all to believe Him who is truth itself. Therefore we do not consult through a spirit medium the testimony of departed saints in regard to the future life. God the Father hath said, "This is my beloved Son, hear ye Him." Jesus says, "Because I live, ye shall live also"; "In My Father's house are many mansions; I will come for you that where I am there ye may be also." Are not His words richer, fuller, sweeter than all the dull sayings of professed conversations with the departed, who generally say, "Yes, I am here and am happy"?

Christ puts eternity into our hearts that we may have a foretaste of immortality. He Himself in us is our full assurance of the future. He is our resurrection and life, so we can exclaim with the Psalmist, "Whom have I in heaven but Thee and there is none on earth I desire beside Thee." Is not this spiritual life of love far better than physical sight and hearing at a seance which is so uncertain and unsatisfactory?

The Apostle Paul who had visited Paradise testified that we have a building of God, eternal in the heavens when the earthly house is dissolved. He says, "To die is gain; to be with Christ is far better." Does he not also in the fifteenth chapter of First Corinthians draw the curtain up on immortality for our vision? These are inspired words from one who could see the crown of glory hovering o'er his brows, as he departed to be with Christ. The beloved John has given us his vision of the heavenly world. He tells far more than any medium or spirit ever tried to convey; he speaks of the river of life, the tree of life, the streets and the walls of the city where there is no night, no sin, no sorrow, no tears, no death, but where all is life and love in the glory of God. Jesus Christ can satisfy the souls of men about the life immortal; He does not need any human corroboration; His words are true or all life is a failure, all future a blank. Oneness of the soul with Jesus is life now and forever; it is more than mere existence, it is joy

unspeakable and full of glory all the way to the city of God.

The God of all comfort—2 Cor. 1:3.

The Gospel of comfort is blessed to burdened souls. How many multitudes are under loads of toil and sorrow too great for happiness, inquiring, "Where can we find relief and courage to endure as good soldiers of Jesus Christ?"

Faith in Christ pierces the clouds, letting in the sunlight of the Divine Presence, bringing rest to the troubled spirit.

To realize that our Lord lived the life we are living, a wanderer without a home, hunted and persecuted by evil men who sought His life, that He is touched with the feelings of our infirmities, having been tempted and tried as we are, and that, at last, He died to save, comfort and redeem sorrowing, sinful millions, brings blessed peace to the heart. When Christ left this world, He sent down His Holy Spirit to be our comforter and companion, that we might not suffer alone. The Spirit unfolds to the heart the treasures Christ bequeathed to men. He gave His all for us; His garments to the soldiers, His mother to John, His blood for our cleansing, His peace for our comfort, His body to the tomb for the resurrection hope of the world. He gave His wounds for our transgression, His home for our residence, His love for our everlasting joy. O, what a comforting Friend, who "loved me ere I knew Him."

He gave not only consolation but strength to sustain in trials, to endure in patience, to count it joy in sorrow.

We cannot fully solve the problems of evil, of wars, of calamities of pestilence and famine, but we may know the cure of comfort while these fierce horrors prevail. We do not despair of God when He comes with all His riches to our rescue. We must feel our need before we will send for the Captain of our salvation. Only when our little boat on the sea of life is in danger do we send forth the S.O.S. call. There is one who comes walking on the water, quieting the billows with His "Peace, be still!" He is the God of eternal comfort; all hopes of human comfort bring poverty and despair. Other comforters go down to dust at last, while He is alive forevermore. If your life is hid with Christ in God, all is well always.

## Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

Four more parables come under the Church Class, embodying the truths of The Kingdom. The leaders of the Church needed the patience revealed in "The Tares," the knowledge of limitations as seen in "The Sower," the hope dormant in "The Mustard Seed" and "The Leaven," and the Method of God shown in "First the Blade, then the Ear, then the full corn in the ear." This should lead all to expectation, aspiration, persistence, and confidence.

### The Hid Treasure

Matthew 13:44

Jesus teaches us to expect greater things than we have experienced. Ancient classic writers looked back to a Golden Age; but we are taught to look forward to Christ's Golden Age, when His Church will be "glorious, without spot or wrinkle." The man cultivating the soil in the field found more than he had expected, additional treasure.

The "hid treasure" is found by us when we are in the line of duty. The man was digging in the field, tilling the soil, active in his vocation. If he had been idly dreaming and lounging in the house, he would not have found anything worth while. The lesson for us is that, if we wish to make our life and our Church a rich treasury, then we must do our best in the ordinary duties and responsibilities. Not the tramp, but the worker finds abiding treasure.

The first duty of every life is to evaluate possible treasures. Not by impulse, passion, or self-indulgence; but by real values of time, in joy, and service. Money may become a curse. Great knowledge may lead to pride of intellect, and a life of shallow temporalities. How did Jesus estimate life's attainments and achievements? Study His life.

The treasures of Heaven, once secured, can never be lost or diminished. These are the immortal qualities of manhood and womanhood, with the inestimable riches of the good deeds done for others. Who should advertise this "royal road" to eternal wealth? We of the Church. We who know. We who have them.

"Lay up for yourselves treasures in Heaven" (Matt. 6:20). We may make deposits "in absentia." By *airmail*! What is currency in that Bank? Go to it. "Seek first the kingdom of God and His righteousness."

### The Pearl of Great Price

Matthew 13:45,46

The spiritual life demands enterprise and ambition. Knowing that God has undiscovered

riches hidden all around us in life, we ought to seek these as the first interest in life. To many wait for something to happen.

Life has many pearls of true value, such as knowledge, skill, fame, but the pearl of greatest price is the spiritual life, with its sparkling durable virtues and graces. These are exploited in the life of Jesus Christ. Only to Him can we obtain them in their fulness. "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Children in South Africa played with diamonds in the rough, using them as marbles. Many adults in Christian America think of the eternal treasures only as an afterthought, or as a pastime, not taking them seriously. The greatest hindrance to the progress of the Kingdom is indifference.

Many politicians and business men sell their integrity for a money consideration. What about the rest of us? Knowing what is right and what is best, we should never act otherwise for any material gain. Having many things we prize highly, we should be willing to part with any and all of them in order to secure the pearl of greatest price, a Christlike character.

What the Church needs most of all is members that are full of real aspiration, a consuming zeal, a passion for the imperishable wealth within the reach of everyone. The Church languishes often because its ideals are dragged in the dust. Some names on its roll are mockery. Many seek the common treasures of the world as their vocation. They complain if asked to act like followers of Jesus Christ. They lavish uncounted dollars on the pleasures of society, and shrink from spending one-tenth as much for the benefit of souls that ought to be won for Christ. They save to lose. We give to gain.

### The Unrighteous Judge

Luke 18:1-8

In all the centuries the Church has been pillaged financially and morally. Its worst enemies have been those on its membership roll. Human help is never sufficient; and the cry of millions of Christian souls asks the burning question, "Will not God avenge His own elect?" Hear Jesus, "I say unto you, that He will avenge them speedily." Hence the parable

Prayer is the only salvation of the Church



For nineteen hundred years the followers of Christ have prayed to God, "Thy Kingdom come." Why is it so delayed? We have shown too little faith. We have prayed too little and done too little. We have prayed too much in proportion for personal favors and too little for the success of Christ's Kingdom. We ought to urge God to delay no longer. "How long, O God, dost Thou not judge and avenge?"

A century ago the Church united in praying that God would open the doors of heathen nations that the missionaries of the Cross might enter; and the doors were taken off their hinges. Now we are praying that God will remove the obstacles to progress and avenge His elect that have given their lives to this service. Already in a marked and marvelous manner benighted prejudices are being removed; and the natives by the millions are imploring the missionaries of Christ to send in more teachers. Mahatma Gandhi accepts the New Testament, and is teaching it to native university students. Jesus is becoming "The Christ of the Indian Road" to millions of Hindus.

The Churches of America are uniting in their prayer that Christ may become the Christ of politics and industry, of society and religion, all in all, dominating every department of our complex and complicated national life. For this we "ought always to pray and not to faint." Even an unrighteous judge would grant the prayer. How much more will God avenge!

We hear much of "mass movements"; but God deals with the individual. The "poor widow" will be heard for her persistent prayers as readily as the millionaire. The prayer of the Churches is the prayer of their members. God's promises are a challenge; and Church history is the response.

### The Net of Judgment

Matthew 13:47-53

Christians should not worry about results. What is in store for individuals and for the Church ought to be left in God's hands. He is able to look after that end of the work. It is not for us to say who is going to hell or who to heaven. We need not mourn about the bad mixed with the good in the Church. That is the human element. We must do our best to win recruits. We must spread the net, and pull the net, as agents of God Almighty.

Jesus Himself did not have a perfect dozen. One was a traitor. Another denied Him with cursing. The rest fled like cowards. Ananias and Sapphira were among those gathered in at Pentecost and the following days. Jesus knew what was in man, and the kind of Church He must expect, yet He said that "the gates of hell shall not prevail against it."

We must leave judgment to God and eternity. There are many kinds of fish in the Sea of Galilee, and more in the ocean. "Judge not that ye be not judged." Judgment is not our job. The Pharisees judged the woman taken in adultery; but even in her case Jesus did not judge, but He won her to life and purity and devotion. "Go thou and do likewise."

Our first concern is to see that we are right with God, in heart and life. One's mentality may be wrong, but his spirit may be right. Let us ask God to make us think right, believe right, and above all to live right. The name of the fish did not count with the angels of God, but the kind.

The vital thing in our service is to win others, not so much to our way of thinking, but to the Christlike life. Many are better than their creeds, and some are worse. Some think more about "The Lost Ten Tribes" than about prodigals, men and women. "By this shall all men know that ye are my disciples, if ye have love one to another."

\* \* \*

How delightful the Bible looks to me when I see the blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai's lightnings, and every verse would have rolled with the thunders of Horeb if it had not been for Calvary's Cross. Now as you look you see on every page your Saviour's name. He loved you and gave Himself for you, and now you who are sprinkled with that blood, and have by faith rested in Him, can take that precious book and find it to be green pastures and still waters to your souls.—*Spurgeon*.

\* \* \*

The Lord calls into the ministry, and special lines of work only those who are within calling distance, so do not be disappointed if the Lord does not honor you by calling you into His service if you are not living within calling distance of the Lord.—*Western Recorder*.

*Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!*

## OUR SERIAL

### Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

*After all, God helps those who hold fast their faith in Him, despite the problems they can not understand.*

#### Chapter 26—She is My Wife.



FEW hours later Horton accosted a student at Nazareth with the question: "Is there a student here named Harold Woodman?"

"No," was the terse reply.

"Well, Harold Goodman, then?"

Horton insisted, determined that he would not desist from his questions until he succeeded in gaining some additional clue.

"Oh, you mean Goodwin," the man replied, with a gleam of understanding. "Yes; there he comes now." Horton thanked him and passed on.

"Is your name Harold Goodwin?" he asked of the man pointed out.

"It is. And who are you?" Harold smiled a welcome, and extended his hand in friendly greeting.

"My name is Horton." Harold expressed no surprise or curiosity. "Evidently he has never heard of me before," thought Horton.

Harold held the attention of Horton. It came to him then that Helen had spoken of him more than once. Evidently she had admired him; and Horton was fair enough to admit of Harold's good qualities. A young man of good height and athletic build, with good features and honest, open countenance. But a pang of jealousy shot through him, as he realized that here was a man who knew not only Helen's whereabouts, but had very likely supplanted him in her affections. His face darkened, and his suspicions extended to Harold.

Harold, on his part, had been busy likewise appraising Horton. His secret naturally gave direction to his thoughts, and he set the newcomer down as a detective. He was willing to admit frankly any knowledge he had concerning Helen; but he resolved he would not be trapped into any admission which would be a clue to Bettie's part in the affair. Horton's next question confirmed his suspicions.

"Do you know Helen Barnes?"

"I will answer that question in a moment, Mr. Horton," Harold replied, frankly. "But I desire very much that any conversation concerning her shall be held in the presence of my close friend of mine, Professor Coleman. He knows everything I do about what you are seeking to find out; and I want him to witness our conference. Will you agree?"

"Certainly," replied Horton, for he saw that he was going to receive important communications now. "I am honestly seeking information, and if you can enlighten me, I do not care how many hear what is said."

"We will go to him at once," Harold assured him.

Professor Coleman was at home, and alone in his study. Harold introduced Mr. Horton, and when the three were seated he began where the question had been left:

"Yes, Mr. Horton, I know Helen Barnes. At one time she was a very good friend of mine; but for the past year we have been but very casual acquaintances."

Horton's face became livid. "Now, Goodwin, I know better! And I want the truth! I have found out more than you think I have. You saw Helen late the night she disappeared."

"Yes," admitted Harold, honestly.

"And you helped her off on the Western Limited," Horton insisted, incisively. "Where did she go?"

"No," answered Harold, guardedly, "you are mistaken; I did not help her off on the Limited or any other train. And I do not know where she is."

"You lie, and you know you do!" shouted Horton, springing to his feet. But Doctor Coleman placed a hand upon his shoulder.

"Be calm, Mr. Horton," he counseled. "Mr. Goodwin speaks the truth. Evidently you are much wrought up over this affair. We all are much concerned about it; but it may be that we can help you, and you be able to help us."

Horton glowered at Harold a moment, and then sank back into his chair. "Perhaps you are right; I am somewhat excited," he agreed.

"Now, Mr. Horton," resumed Harold, "I want you to answer one question before we go further. It will enable me to know



what grounds to talk to you. Are you a detective?"

"No; not at all. I'd be ashamed to be classed with them. Those boobs are chasing themselves around in circles down in the city on this case, and getting nowhere. I am in this for personal reasons; in fact, I am almost wild with uncertainty and suspense."

"You are a close acquaintance of Miss Barnes?" Harold asked.

"Yes."

"How long have you known her?"

"Since last summer. I met her in Chicago."

Harold looked at him in compassion, but did not speak at once. Evidently the surprising Helen had been true to form in the West, as here. Horton watched his face, and was about to speak, when Harold resumed:

"Mr. Horton, we shall talk this matter over without any suspicions or ill-feelings. I grant that you have an honest right to know all that I can tell you. We shall be honest." Horton saw the advantage of this, and also realized that this man could be trusted; in fact, that he ought to be told everything that he knew, and thus set him speedily upon the desired information. Harold also realized this, and again asked:

"Mr. Horton, what was Helen Barnes to you?"

"Helen Barnes is my wife!" was the amazing reply; and he sank his face in his hands, and sobbed only as a strong man can.

The disclosure acted like an explosion. Professor Coleman sprang up and paced the room. Harold was too surprised to even move. He sat quietly and stared horror-stricken at Horton; but the look speedily gave way to one of sympathy. At last he arose, crossed over to Horton, placed a hand gently upon his shoulder, and said:

"Come, Horton, brace up; I'll tell you everything I know."

"No, not yet; wait!" and Horton straightened up, and reached into an inside pocket of his coat. "I want to prove what I said." He unfolded a paper, and laid before the eyes of the two men a duly attested marriage certificate.

"Helen tossed this into a waste basket," he explained, "but I recovered it. We quarreled. I love that girl better than my own life. She left me. My heart is broken. Tell me all you know." And then he sank down again and relapsed into an attitude of abject sorrow.

Quiet reigned. Each man was busy with his thoughts. What tragedies stalk unsus-

pected through this world. Finally Horton looked up, braced his shoulders, and began:

"Men, I realize your sympathy in this matter. I also have a premonition that Helen is not alive."

"I also doubt whether she is living," confirmed Harold.

"Just so," he replied. "I do not want the particulars just yet. I must confide my story to some one. I feel that you men are the ones to hear it for the first time; I have never revealed it to any one else. I will tell the whole story, and then we will see between us what can be done."

"I am a professional gambler. I will not take time to justify my career, nor explain how I came into it. Last summer the police in Chicago got onto my trail, and raided the rooms where I was operating at the time. The lights were turned off, and in the darkness I escaped, but closely followed. A taxi was passing as I emerged from the building, and stood for a moment to let a car pass out in front of it. Then a woman hailed it, and came staggering across the pavement with two pieces of luggage. I saw my chance, seized the heavy suitcase, saying in a low tone:

"Please let me relieve you. I'll put it in the taxi for you. My safety depends upon you. Just be quiet and pretend we are friends, and I'll explain it in a minute."

"It was Helen. We had never seen each other before. It was our first meeting. She did not scream, but sensed intuitively the whole affair. I did not look back, but she saw the police approaching, and whispered for me to get into the taxi ahead of her, which I gladly did. She directed the taxi to the station, and we were off. I confessed the whole affair, and threw myself upon her mercy. The whole situation appealed to her sense of excitement and love of adventure. She said she was on the road to the railway station, but would stay to see this through. She asked where I wanted to go, and I gave the address of my room, where I always went when suspicion became too strong. She stopped the driver, countermanded her order and changed it to the address I had given. Two weeks later I told her I was going to marry her, and asked whether she would agree. She replied that since she had experienced all the thrills of life except marriage and divorce, she would be willing to add these two to the list. So we went to the Court House, where we got the proper papers, found a magistrate to perform the ceremony, and were legally married, as this paper proves."

"We started on our honeymoon. I knew a quiet village some miles out, with an attractive hotel and good meals. Here we remained for two weeks. It was the happiest time of my whole life, and Helen appeared to enjoy it to the full. But we were both pining for new excitement. It came in a way least expected. The young people of the village gave a ball, and we were invited. Helen immediately became interested in a fine-looking country lad, and flirted with him outrageously, assuming him as partner in all the dances. The deserted maiden who thus found herself robbed of her beau, said some very ugly things to Helen, who in return slapped her so viciously as to throw her against the sharp corner of a door. She fell senseless, and in the excitement I got Helen out and back to the hotel. Here she met my remonstrances by flying into a rage, saying she never wanted to see me again, and ordering me out of the room. Thinking she might soon calm down, I walked out into the country in the moonlight, and returned after an hour thus spent to find that she had packed her belongings and taken a late train for a destination unknown. I remained at the hotel for a week longer, hoping that she might either return or communicate with me; but I was disappointed.

"I returned to Chicago, and re-entered my gambling course. Luck was with me, and I soon had a large sum of money at my disposal. I resolved to find her. From stray remarks of hers I succeeded in locating her home, and found she was at the university. I went there and caught one glimpse of her at a distance, and then she disappeared. Now, Mr. Goodwin, tell me all you can about her."

Harold hastened to do so. He said nothing about Bettie, but told of his finding the car along the road; how he had stopped and gone back to find what was the matter; about hearing the pistol-shot and what the brief flash had revealed to him, and how as he supposed in the darkness her two companions had helped her into the car, and hurried away for help. That, retracing the route next day, he had not been able to find any evidence of her, although he traced her two companions and found they had fled alone. He told of his later visit to the spot and the findings then.

Horton thanked him, and promised to send a report of his efforts. He then took leave, and about a week later Harold received a marked newspaper through the mail. The marked article read as follows:

The mystery concerning the young woman whose dead body was found along the brick road was

partly explained yesterday, by the arrival of Horace Horton of Chicago, who identified her as his wife. It appears that she fled from her home some months ago. Her husband succeeded in tracing her to the fatal night, when she disappeared again almost under his eyes. After a few days of ineffectual search he finally traced her to the fatal spot. As described in previous issues of this paper, the body was found with a small pistol still clasped in her hand. The coroner failed at the time to discover her name, and rendered a verdict of suicide. An amateur photographer took a picture of the victim before burial. This was identified by Mr. Horton as the picture of his wife. He is not satisfied with the affair, and fears foul play. He will devote some time to unraveling the mystery further. But it appears now that the incident is closed as far as the general public and the authorities are concerned.

In the city, Mr. Barnes glanced through the same article, but with no suspicion that the young woman in question was his daughter. All his attempts had been futile, and the mystery remained to him but one of many such disappearances in which no trace is left.

As soon as Bettie was sufficiently recovered to be removed, she was taken home. But at the physician's order she was not to be questioned nor permitted to say anything about Helen. He feared any excitement about the occurrence might bring a relapse.

Harold had been undecided about his course, but finally could remain in suspense no longer. He borrowed Doctor Coleman's car and drove down to Ivy Hall, only to find that Bettie had been very ill, and had been taken home the day preceding. The matron assured him that Miss Marshall was out of danger, and he upbraided himself for his long neglect. His wish to prevent any possible connection through himself between Bettie and the tragic ending of poor Helen had apparently succeeded. But he was appalled to learn how near death's door Bettie had been, while he was ignorant of her danger and suffering.

Upon his return to Nazareth he immediately sent her a short note:

Dear Miss Marshall:

I have just been down to Ivy Hall, and was very sorry to learn that you have been ill. Hope you can soon write me of your complete recovery.

Very sincerely,

HAROLD GOODWIN.

Upon its receipt, Mrs. Marshall opened the note and read it. It appeared to be harmless—nothing in its contents to agitate Bettie. Then she tried to recall where she had heard the name of Harold Goodwin before, but was not able to do so. She remembered the telegram sent Bettie some weeks before, and which had not been given to her as yet. She brought it out and read it, noted the signature, H. G.,



Harold Goodwin. There must be some connection, she thought. Well, Bettie was much better, she could see no objection to placing both communications in her hand.

Bettie read the telegram first, and involuntarily her hand went to her breast where she sometimes wore the medal. Catching her mother's eye watching her, she explained:

"My medal was lost, and Mr. Goodwin found it. How very thoughtful of him to let me know so soon." Then the full significance of the find, and her escape from being thus linked up with Helen's fate, swept her. She remembered her struggle with the drunken George, and guessed that it had been torn off at that time. But how Harold had found it was a puzzle. She threw herself into her mother's arms and sobbed in fear.

Mrs. Marshall was much perplexed, but consoled her as she could. She also tried to slip the letter out of Bettie's hand, for she now feared some harm in it. But Bettie's grip on the note would not loosen, even agitated as she was. Shortly she braced herself with an effort, and smoothed out the much crumpled note.

The effect was magical. She smiled; then read it again and blushed a rosy red, threw her arms about her mother's neck and kissed her. There she lay with her hot cheeks upon her mother's shoulder until the blushes disappeared. Next she had Mrs. Marshall bring writing material; and her mother watched her busy with her writing. It was the first time she had evinced any real interest in anything since her sickness. She wrote:

Dear Mr. Harold:

Your telegram about the medal, and your later note were both placed in my hands today. I have been very ill, but I am going to be brave. I realize that the past with its sorrows is gone, and only the present and the future remain. I am sure dear Helen is dead. She left a note in my room which can mean nothing else. Poor girl, I loved her so. She was not at fault. Those who murdered her faith, murdered her body and murdered her soul. I am very sad. If I am able, I shall enter Nazareth next fall. My own faith is strained. But the Spirit of God abides in me; and I trust Him to solve all my doubts. I cannot think there is no way to cure my shattered faith. The medal was not missed; and the danger its finding implies comes to me as a shock; and I am much concerned when I think of it. I have followed your advice and spoken to no one of my night's experience. But I am now stronger, and in a few days will tell my parents and Helen's all I know. I am sure you would approve. Please send me any information you have gathered concerning her. Either her father has found out nothing, or they are keeping it from me. As I look back upon it, I am over-

come by the great service you have rendered me; but can not thank you now.

Thankfully your friend,

BETTIE.

She pushed the letter over to her mother to read, and her father, entering the room a moment later, she asked him also to read it. In the meantime she addressed an envelope in a rather shaky but quite legible handwriting, and requested them to send it immediately, but ask no questions yet.

Then, lying back upon the couch, with one of her father's hands clasped in her own, she closed her eyes, took a few long breaths, and glided off into a healthful and peaceful sleep. "He giveth his beloved sleep," mused the father. After all, God helps those who hold fast their faith in Him, despite the problems they can not understand.

\* \* \*

## Is Man a Fallen Being?



THE evolutionists and their campfollowers, the Modernists, hold that the Biblical narrative of the fall of man is only a Jewish myth. They declare that man is slowly rising, and that he never lived in a state of perfect innocence, averred Bishop Barnes in a recent sermon at Westminster Abbey. On this point our friend, Dr. R. A. Meek, editor of the *Southern Methodist*, quotes the teaching of John Wesley, the founder of Methodism, as follows:

What room is there to talk of our being renewed in knowledge or holiness, after the image wherein we were created, if we never have lost that image? if we are as knowing and holy now, nay, far more so, than Adam was immediately after his creation? If, therefore, we take away this foundation, that man is by nature foolish and sinful, "fallen short of the glorious image of God," the Christian system falls at once; nor will it deserve so honorable an appellation, as that of a "cunningly devised fable."

Dr. Robert Dick Wilson, in the *Princeton Theological Review* for October, 1926, made the following statement:

If a man is not a *fallen* being, not only does our whole theology need to be radically reconstructed, but the need of redemption is annulled and God's revelation of free and abundant grace through Jesus Christ, the Son of God, becomes an absurd delusion.

\* \* \*

"Many as the waves, but not as the sea," is the motto of the true church of Christ. But equally true it is of the works of God and the Word of God.—F. N. Peloubet.

## THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

### The Case of Princeton Seminary



OUR mind, it seems a great pity, indeed, almost a tragedy, that the Presbyterian seminary that is loyal to the Word of God and the standards of the Presbyterian Church is the one school of that denomination which is haled before the General Assembly. What is wrong, anyway, with the teaching of men like Drs. Robert Dick Wilson, J. Gresham Machen and Oswald T. Allis, that the church is not satisfied with it? Can the trouble-makers point to a single unorthodox or un-Presbyterian doctrine that they have promulgated? Have they ever taught anything contrary to the doctrinal foundation of Princeton Seminary?

But they are not being criticized on account of any heretical teaching. No charge of that kind is brought against them. Even their opponents must admit that their teaching corresponds with the teaching of the Holy Scriptures, of the Presbyterian doctrinal basis, and the doctrinal foundation of the seminary itself.

Then why are they criticized? No one knows—except that something was said a while ago about one of them being “temperamentally” biased, or something of the kind! So when a man is loyal to the evangelical faith, there is something wrong with his temperament, is there? What about people who live on the church, and yet sap many of her historic doctrines and principles? Are they temperamentally all right?

What is the plan by which the liberals are trying to capture Princeton Seminary? Not by straightforward ways. The majority of the faculty are loyal to the foundation of the school. So are a majority of the ruling body, the Board of Directors. But the liberal party, though the minority, are not willing to abide by the vote of the majority, and thus preserve peace and fealty. No! but in a roundabout way they are trying to defeat the will of the majority. Knowing that the General Assembly can be manipulated in the interest of liberalism, they drag the case away from the historic method of administration, which has prevailed for practically a century, and haul it before the Assembly. Here a committee can be appointed which is partisan, and which can

bring in a report which will swing the school away from its time-honored basis, and make it liberal. We want to ask why Drs. Stevenson and Erdman are not willing to abide by the will of the majority in the Faculty and the Board of Directors? Why do they resort to church politics to compass their ends? Why do they not bring charges of heretical teaching against the men whom they are pursuing? That would be the right and manly thing to do—that is, if Drs. Wilson, Machen and Allis have been guilty of inculcating such teaching. But no; they must use the same political methods that have characterized liberalism in all its history here in America. All one needs to do is to read Ernest Gordon's eye-opening book, *The Leaven of the Sadducees*, to know all about their political methods.

But here is still the greatest anomaly. It surely must be known that there are professors in other Presbyterian seminaries than Princeton who have departed from historic Christianity and the Presbyterian confessions, and yet not one of them is summoned before the General Assembly! No, not one! No investigation of those modernistic schools has been ordered. The most orthodox and loyal seminary of all is the only one that must submit to investigation. Would it not be a good deal more apropos to investigate the theology of the accusers of the evangelical professors at Princeton? Yes, that would be something right to the point.

If these accusers are so adverse to controversy and are such earnest pacifists, why do they not see that their first duty is to keep the peace in the Princeton family? They have projected a worse personal quarrel into the Presbyterian Church than all the polemics in which the orthodox professors have been engaged; for these latter had nothing personal in them, but were carried on solely in the interest of evangelical truth. Moreover, is it not passing strange that men will not lift their voices against any of the heretical teaching in the church, but will cry, “Peace! peace!” when, at the same time, they make an attack on the very men who are loyal to the historic faith?

If Drs. Stevenson and Erdman have their way, and succeed in placing the seminary under the control of a single board, and that board



permits them to control it, what then? We do not envy them their position. Will they dare to dismiss their orthodox professors and elect liberalists or theological straddlers to professorships in this time-honored seminary? If they do this, their sinister ultimate purpose will then be clearly seen by the world. It will then be recognized as a political scheme of Modernism. If they elect strictly orthodox teachers, what was the use to stir up trouble? They have that kind now.

All these thoughts have been stirred up by our reading of Dr. J. Gresham Machen's brochure, *The Attack upon Princeton Seminary: A Plea for Fair Play*. It tells us just what the trouble is all about, how it got started, and what are the principles involved. It is eye-opening and mind-compelling. Everybody ought to read it. Copies without charge may be obtained by applying to Messrs. Johnson & Prince, 210 South 13th Street, Philadelphia, Pa. We believe that Dr. Machen has presented the case with eminent fairness.

## Another Excellent Book

By A. Maslin Frysingher, Healdsburg, California



TAKE it that you publish reviews of books of genuine merit and value, not to advertise them, but to treat them as they deserve, and to recommend them as helpful to sincere seekers after truth. What a cause for thankfulness it is that a number of such books are making their appearance, after a quarter of a century's crop of superficial and misleading volumes on subjects included in every branch of literature. Some of the best works that have of late come from the press are those of Professors R. D. Wilson, L. S. Keyser, and G. G. Cole. I have just read the last work of which Professor Cole is the author, entitled *Creation and Science*. Its object is the same as that of Professor Wilson's masterly work, *A Scientific Investigation of the Old Testament*, to silence the attacks of the destructive Biblical critics; but its method is different. Professor Wilson uses the scientific rules of evidence to show that the letter of the inspired Book attests its genuineness and authenticity. Professor Cole uses expository means to prove that the spirit of the Book confirms the letter. In each case the arguments adduced and the conclusions reached demonstrate that the Bible, rightly understood in the letter and rightly interpreted as to its spirit and meaning, is its own best apologist. The reader of either work feels compelled to subscribe to the verdict, "Thy Word is truth."

The scope of Professor Cole's work is indicated in the first sentence of the first chapter: "This thesis is devoted to the investigation of the Bible doctrine of creation as compared with the various positions of those scientists who deny creation." In conformity with this design, he institutes a critical examination of the Mosaic account of creation step by step, and

shows conclusively that in every detail it comports with all the demands of reason and all the verified data of science. His argument for the necessity of the supernatural to account for the origin and orderly progress of the creation of the earth and the universe amounts to a demonstration. There is no missing link in his chain of reasoning. Science is limited to the natural, and cannot therefore account for creation, which, it is self-evident, requires the supernatural. By giving science a starting point, the Biblical account of the origin of nature aids, instead of conflicts with, science. Pierson is quoted as saying, "Moses actually anticipated science."

While there is no conflict between the authoritative facts of science and the Bible, the evolutionary theory, based on assumption instead of facts, is utterly irreconcilable with Bible teaching. In fact, evolution is so barren of supporting evidence that it requires a greater faith to believe it as a possible theory than to believe in a miraculous creation of the earth and the universe. That "a fund of unproven faith is essential to science" is true; but a faith that does not meet the demands of human reason nor the demands of man's spiritual nature is blind, and is not sufficient to establish a theory. The faith that accepts the theory of evolution without a single fact to support it is "the blindest of blind faith."

It is necessary to read this remarkable book to appreciate the clearness and force with which the author treats his subject, which is the engrossing subject among present-day thinkers. An impartial study of his arguments leads inevitably to the acceptance of his final conclusion: "Nature alone cannot satisfy us of the design, purpose, spiritual nature, love, sympathy, truth, ethics and beauty of God.

Nature leaves man but an incident of chance in a great, purposeless universe; but revelation links his eternal soul with the joy and purpose of the Creator. Nature reveals man as only a

transient speck of life in an infinitude of times; but revelation makes him an heir of the eternal ages!"

## The Religious Book Club, Inc.



**W**HATEVER may be the motive, the Modernists have the talent and energy for propaganda. Here come along the circulars of the Religious Book Club, telling us about the great advantages of making use of its good offices. You will have to buy the books at the publishers' prices, but you get the services of the committee free.

Such a plan as this might be a very good one if it were in the right kind of hands; but when every member of the deciding committee is a well-known, and even (with possibly one exception) a radical, Modernist, you become suspicious at once. And who's who on this committee who are making themselves responsible for the religious guidance of the people? They are the following: Dr. S. Parkes Cadman, Bishop Charles H. Brent, Dr. Harry Emerson Fosdick, Bishop Francis J. McConnell, and Miss Mary E. Woolley.

We know nothing directly about Miss Woolley's religious views; but will thinking American people take the rest of the committee as their mentors as to what new religious books they shall read? What kind of books, do you suppose, Dr. Cadman and Dr. Fosdick would recommend? Do you think for a moment they would recommend a sound evangelical book? Would they endorse a book that upholds the plenary inspiration of the Bible, the actual

deity of Christ, His virgin birth and true incarnation, His substitutional atonement on the cross, His bodily resurrection, His physical ascension to the right hand of God, the miracles He wrought while here on earth? Of course they would not. They will recommend books of the liberalistic sort, full of pious phrases and goody-goody talk, but nothing virile in doctrine and fortifying to true faith.

Our advice is to use your own judgment about the new books, dear reader, and not to rely on the judgment of men who are partisan through and through for the modernistic views. Why cannot you be independent and intelligent enough to examine the new books for yourself, weigh them well in the balance and form a judgment regarding their soundness and worth-while character? Do you suppose that Cadman, Fosdick, Brent and McConnell have more time to read the new books critically than you have? And do you think they have more discriminating judgment than you? From what we have read of their writings we have little confidence in their theological and logical equipment. In these columns their errors have again and again been pointed out.

We shall try to keep track of the books they recommend month by month, and see whether they are books that strengthen faith and foster the true spiritual life.

## Reviews of Recent Books

**The Minor Prophets.** By Henry A. Sanders (University of Michigan) and Carl Schmidt (University of Berlin). The Macmillan Company, 60 Fifth Ave., New York. \$3.50.

This is a book for scholarly people, especially those who have a technical knowledge of classical and New Testament Greek. To them we give it our best recommendation. The first part of the work, written by Mr. Sanders, contains a history and description of a valuable Greek manuscript of the Minor Prophets which is now in the Freer Collection of the Smithsonian Institution at Washington, D. C. This manuscript had quite a checkered history, but it was finally landed in this country and was technically examined by Mr. Sanders. It is

printed in full in the present volume, with many valuable notes added by the author. He dates the manuscript "before 270 A. D., if not 260, a dating well supported by the writing and the character of the text." The second part of the treatise gives a history and description of what is known as "The Berlin Fragment of Genesis." It is a papyrus which was found in Egypt in 1906. It contains a considerable part of the book of Genesis in the Greek, and this text is reproduced in this volume. Many notes and explanations are given. Photographs of parts of the text of both the Minor Prophets and of Genesis as it appears on the papyri are shown, so that the reader may see their precise condition as they were found



For scholarly purposes the volume is of much interest and value, and we would think it would appeal especially to New Testament teachers in theological schools.

**Everyday Religion: A Book of Applied Christianity.** By John Timothy Stone, D.D., L.L.D., Lit.D. W. A. Wilde Company, 131 Clarendon Street, Boston, Mass. \$1.50.

One cannot read the opening sketch in this attractive volume without the swelling of emotion in his heart. Its title is "Worn Doorsteps," and tells us about the kindly life of a devoted physician. We need just such books as this one—books that apply Christian principles to everyday life, and show that it can be done. Our religion would be of little benefit to the world if it could not be translated into our practical lives day by day. If any man in this land can tell us how to put our religion into every nook and cranny of our daily lives, humdrum as they sometimes may be, it is Dr. John Timothy Stone, the author of this book. Note these strikingly persuasive captions: "Understanding Others," "The Courage to be Laughed At," "Thinking En Route," "Keep Out of the Fog," "Valuing the Commonplace," "Overworking the Lunch Hour," "Victorious Humor," "Clear Your Own Sky," "Relieving the Tension." There! doesn't that make your mouth water? There is a lot more just as good in this inspiring book.

**Social Problems: The Christian Solution.** By Professor E. E. Fischer, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.25.

That is precisely what the world needs—the Christian solution of our social problems. No other method will solve them. The author says of the purpose of his book: "The position taken is frankly evangelical. No effort has been made to revise, or even to re-interpret, the historic gospel of the church." Dr. Fischer is the Professor of Christian Ethics and Apologetics in the Lutheran Theological Seminary, Philadelphia, Pa. For that reason we would expect him to uphold the evangelical position. He finds in the gospel of Christ the only remedy for our social ills, although other suggestions may often prove helpful in applying the gospel to specific cases. In the first three chapters he lays down the fundamental principles of Christian sociology; then in succession he treats of the family, citizenship, work, leisure, war, race relations, and education. Thus he deals with all the live social problems of the day. The author stands foursquare for the divine institution of marriage and the sanctity of the marriage relation. He does not,

however, state positively that there is only one Scriptural ground for divorce, but grants that there are differences of interpretation among Christians regarding Paul's language on the question of desertion. He argues cogently against war, but is not an ultra pacifist. To our mind, this book would be an excellent text on Christian sociology for Christian colleges, Bible schools and theological seminaries.

**His in a Life of Prayer.** By Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Paper bound, 50 cents; cloth bound, 75 cents.

As a man may die for lack of breath, so the church may die for lack of prayer, which is sometimes called "the Christian's vital breath." This book is a strong plea for the life of prayer. Many reasons are given why Christians should pray. Without vital touch with God they cannot maintain their spiritual life. God has made ample provision for the life of prayer. Many examples of men are given who have lived victorious and forceful lives because they held constant communion with the divine Source of power. God answers true prayers, and gives us many things that we would not get if we did not ask for them. Prayer is the natural attitude of the soul to God. Peace comes through fellowship with God. Some practical suggestions are given that are helpful in cultivating the habit of prayer. Many practical results from the life of devotion are recited by the author. It is a book that is most persuasive on the vital subject of the prayer life.

**At the Feet of Paul.** By Adam K. Adcock, M.A., LL.D. The Standard Publishing Company, Cincinnati, Ohio. \$3.50.

Here is a truly good book on the great apostle. It presents a detailed study of all Paul's writings, taking them letter by letter. The material is classified with various captions and numerals, so that one can often take in the gist of a whole paragraph at a glance. One might say that Dr. Adcock has steeped himself in Paul's theology without losing its vitality and spirit. He does not believe that Paul spoiled the simplicity of Christ's teaching by converting it into a technical and complex theology. He says patently: "But the fact is, that the Lord called Paul to do just what he did in the letters he wrote, as well as in the oral teaching he accomplished among the Gentiles." He says that, of the twenty-seven books of the New Testament, Paul wrote fourteen—more than half of them. If Paul was not inspired, much of the New Testament must be cast

aside as worthless for the rule of faith and practice. Besides, if Paul was not inspired, what reason have we for believing that any of the other New Testament writers were inspired? Thus the whole New Testament would, by this doctrine, become unreliable. Christ and Paul can live together in perfect accord. The Holy Spirit was sent by Christ Himself to inspire Paul to develop the doctrines of Christ into a scientific system. Dr. Adcock has given us a remarkably full study of Paul's teaching.

**Welshimer's Sermons.** By Rev. P. H. Welshimer. The Standard Publishing Company, Eighth, Ninth and Cutter Streets, Cincinnati, Ohio. \$1.50.

For many years we have known about Dr. Welshimer and his remarkable success as the pastor of the First Christian Church of Canton, Ohio. The book comprises twenty sermons "covering a wide range, delivered by a busy minister to his own people." They are intended to establish faith in Christ, the Son of God. "They stress the great fundamental doctrines of the New Testament, and present the spiritual and practical aspect of Christianity." The preacher is not one of those straddlers who thinks he must keep polemics out of the pulpit. He believes in telling the people about the current errors, and giving them the whole truth. In the initial sermon of this book he upholds the true doctrine of Christ as the Son of God, and shows that He could not have been a myth, or an impostor, or a fanatic, or "simply a good man." Such a minister is a true shepherd of his flock; he shields them from danger and keeps them in the "pastures green and by the waters still." We rejoice in the clarion testimony of Dr. Welshimer, a true and good minister of Jesus, in these times of deadening doubt and apostasy. May God bless this book of vital messages.

**Five "Musts" of the Christian Life.** By F. B. Meyer, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. Cloth, 75 cents net; paper, 25 cents net.

Like radiant beams from heaven come the messages of this book by one of the world's greatest preachers. The contents comprise addresses delivered by Dr. Meyer in his eighty-first year in Canada and the United States. The following sentence from his "Foreword" tells the story of his spiritual power: "The great saints of the past, whose names shine in the heavenly firmament, found all they needed in the Bible, and what sufficed for them is enough for us." And yet, as one reads these

glowing pages, one knows that Dr. Meyer's faith is not founded in ignorance or credulity, but is the result of a real experience and is in accord with wide culture. He introduces some psychology. He believes in man's tripartite nature. "By the spirit we touch the world above us. By the soul we touch the world around us. By the body we touch the world below us, the material world." The five "musts" treated in this book are, the new birth, the need of sacrifice, the decreasing self, the demand of service, and spiritual worship. To these chapters four more are added, making a collection of rare inspirational value. The author's well-known vein of originality, often leading him to make scintillating epigrams, marks this volume.

**Die Psalmen.** By Professor Eduard Koenig. C. Bertelsmann, Guertersloh, Germany. Boards \$7.20.

As anticipated, Professor Koenig's Commentary on the Psalms is a masterpiece. Following so closely on the commentary on Isaiah one might be led to think that this work has been given less attention. However, Koenig's thoroughness would not permit anything less than the very best of scientific scholarship. As a matter of fact, the whole outline of this work had already been drafted in 1921. The finished commentary, bearing the date of 1927, is the product of indefatigable labor covering many years. It is a treasure-house of information. An immense amount of material is crowded into 685 pages. Absolutely up to date, it includes numberless references to such modern works as those of Wutz and Gunkel.

The whole arrangement of the commentary is most useful and interesting. About 80 pages are devoted to an Introduction. It would be difficult to find another Introduction of the same length with as much in it. The commentator presents his subject most fascinatingly and with the greatest clarity. It is likely that one can gain more knowledge about Hebrew poetry by reading Koenig than is frequently absorbed in the theological seminary.

Besides being the scientific product of a reputable scholar, the commentary also intends to be a practical, encyclopediacal work for the preacher. The treasure of the Psalter is not only dealt with according to the usual linguistic and religio-historical, psychological methods, but the religious and moral content is thoroughly emphasized. The whole wealth of Old Testament piety is spread out before us. Nor are the Psalms mechanically explained according to their traditional numbering. They are grouped as to content of thought. For



instance, the reader will find the seven penitential Psalms in one group; likewise the Psalms dealing with the creative works of God; those dealing with divine vengeance, etc. All that remains to be done by the diligent pastor is to use the rich thoughts for practical sermonizing.

This, however, does not obscure the scientific scholarship everywhere in evidence. For instance, Psalm 19 has repeatedly been attacked as to its unity by representatives in the Old Testament field. Koenig very ably reconciles the interchanging use of *El* and *Jahwe* in this Psalm. Nor does the change of rhythm lead him to deny the unity of this Psalm. With his usual logic and scholarship, he advances his contention step by step, bringing the reader to the inevitable conclusion. Wherever you turn and whatever criticism is advanced, you may be sure that Koenig will deal with it.

The mechanical make-up of the book is most gratifying. The text type is large and clear. Even the smaller type of the addenda and footnotes does not strain the eyes. Errors in printing are evidently unknown. Nor is it necessary to break the back of the book to keep the pages down. Altogether, the work is of exceptional value to every preacher both in content and form.—E. W. Hammer.

**The Twofold Life.** By A. J. Gordon, D.D. The Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago. \$1.25.

This volume is a reprint of the second edition of Dr. Gordon's well-known work. A graceful introduction is written by Dr. James M. Gray, President of the Moody Bible Institute. Dr. Gordon was one of the most forceful and spiritually minded preachers and writers of his day, and exerted a most wholesome influence upon the Christian world. We remember listening with a thrilled heart to one of his sermons in Boston many years ago. In this book he means by "The Twofold Life" the result of the work Christ did for us and the work He now does in us. In conversion we receive the new life and are justified through faith; in renewal we receive added grace and strength through the gracious work that Christ does within us. It is possible that a good many people may differ from the author in the view that a second blessing for the endowment of spiritual power is always needed. Perhaps many people receive that endowment by a gradual process instead of by a sudden experience connected with a specific time and place. But the book is most helpful and suggestive. Not the least inspiring parts of it are those which recite the experiences of many

eminent saints in the history of Christianity. Dr. Gordon was a diligent reader of religious biography, and these excerpts from the records of good men greatly enrich his pages. He believed in what is often called "progressive sanctification," but was no advocate of what is known as "perfectionism."

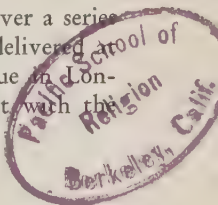
**The Distinctive Features of the Christian School.** By T. Van Der Kooy. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 60 cents.

The position taken by the author is that the Christian school should not be like a mere secular school, teaching only secular learning, but should be breathed through and through with a distinctly Christian spirit. Moreover, the children should be taught the doctrines of the Bible respecting divine creation, preservation and redemption. They should be taught that man was first created in the divine image; that he fell from his moral and spiritual integrity; that as a sinner he needs redemption through the incarnation and sacrifice of the Son of God. In teaching the children these positive doctrines and emphasizing the corresponding practice, our author in nowise means to imply that the secular studies are not to be pursued with enthusiasm and open-mindedness. The author is a Calvinist, and consistently believes that the doctrines of his church should be taught in the schools of his communion. The book is smoothly translated by three members of the Faculty of Calvin College, Grand Rapids, Mich.

## Additional Book Notes

It has been a rare pleasure to receive and examine a number of tracts recently issued by that stalwart evangelical organization, The Bible League, 40 Great James Street, Bedford Row, W. C. 1, London, England. We wish that we could give each of them the space it deserves, but that cannot be done. We can, however, assure our readers that every one of them is sound in the faith. There is no sign of being "tossed about by every wind of doctrine" in the publications of the League. May God bless their efforts. We shall mention and comment on some of these issues.

As our readers know, Dr. J. G. Machen, of Princeton Theological Seminary, was called over to England last summer to deliver a series of addresses. Three of these were delivered at meetings of the above-named League in London, and are now printed in a tract with the



title, *Is the Bible Right About Jesus?* It is a powerful presentation. Price, sixpence.

Another issue is Rev. A. H. Finn's *The Gospel in the Law of Moses, the Prophets and the Psalms*. The name of the author is a guarantee of the solid character of his production. Three-pence. Another loyal member of the League and a vigorous writer is Rev. W. Hoste, who has entitled his tract, *Jonah's Critics Criticized*. It is of the right kind, upholding the genuineness and historicity of the book of Jonah, and showing that the liberalistic critics are wrong. Three-pence.

A most enlightening brochure is *A Brief Review of the History of and Positions of the Higher Criticism*, by Rev. F. R. M. Hitchcock, D.D. It tells you just what you want to know. Three-pence. Some years ago that Nestor in the defense of evangelical faith, Dr. W. S. Tisdall, wrote a tract entitled, *The Bible and Islam in the Present Crisis*. It is a scholarly production. One penny. Dr. Montgomery has also issued the following titles: *When Critic Meets Critic*; *Ezekiel and the Pentateuch*. We are glad to commend *The Bible and the Antiquity of Man*, by Dr. W. Bell Dawson, whose writings have often been noticed in these columns. We shall simply name the rest of the titles: *The Progress of Revelation in Scripture*; *More Attacks on the Bible* (Finn); *The Book of Daniel*; *Some Objections to the Kenosis Theory*; *The Christ of the Indian Road* (discussed by two Indian missionaries); *The Brain Power of the So-called "Lower Races" of Mankind*; *The Doctrine of Creation*; *Why Did Balaam's Ass Speak?* *The Witness of Christ to a Written Revelation*; *Did the Serpent and Balaam's Ass Actually Speak?*

Mrs. Anna Ross, Star City, Saskatchewan, Canada, sends us her booklet, *The Presbyterian Banner and its Battle*, in which she recites the struggles of the loyal Presbyterians to preserve their evangelical heritage in the face of unionism with others in Canada from 1856 to 1925. It is a valuable historical document. One copy 8 cents; 4 copies 25 cents; 20 copies \$1.00. Order from The Armac Press, 66-68 Dundas Street, W., Toronto, Can.

Arthur E. Ware is the author of an impressive book, *Some Last Hour Reflections*, in which he records "the solemn condition of affairs on the earth in 1927 as viewed from the prophetic sections of the Word of God." Those who are interested in the interpretation of prophecy will find this work of great value. Marshall Brothers, Pubs., 24-25 Paternoster Row, London, E. C. 4. Price one shilling.

A British author has written a book recently

which has achieved quite a circulation, which he expresses discontent with the way Christianity is going today. The cause of his grouching is not far to seek. He says that Christianity has been accepting the dogmas instead of the ethics of Christianity. Oh, no, hasn't! All along the course of Christian history both the doctrines and the ethics of Christianity have been emphasized. Look at the great works that have been published on Christian ethics and the social element in the gospel. He has simply been looking at Christendom with half blinded eyes. He also says that the first duty of Christians is "to rethink our religion in terms of Jesus." That is another mistake. It would be strange if men who have been devoutly and devotedly studying the Bible for centuries would have to revise all their conclusions. It would be better to say that some people today, especially the Modernists, sound the depths of the gospel of Jesus just as it is set forth in the prophetic and apostolic Scriptures, and find out more and more about the beauty and power of the historical Jesus, and then follow His teaching more closely.

Another booklet of real value comes from the Bible League of Great Britain. It is Rev. F. R. Montgomery Hitchcock's *The Test Case of the Higher Criticism*. This test case is the Mosaic tabernacle. The radical critics say that there was no tabernacle in the wilderness, but the only tabernacle constructed by the Jews was built after the exile and was modelled after Solomon's temple. See how the critics manipulate history to fit their theories! If they find anything in the Bible, they always think they must reverse it. Well, Dr. Hitchcock certainly exposes the lameness of their argument in this forceful tract. Price three pence.

Under the title, *The Significance of Modernism*, Major L. M. Davies, who has written several effective books, has issued a recent brochure, which is a most cogent argument, especially for men who believe the Bible. It cites 2 Peter 3:4, in which certain scoffers are represented as saying: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." This passage the author applies to evolution with its corrective, the doctrine of uniformity. It does so as if the modernists and evolutionists want to deny any miraculous intervention in the affairs of the world are fulfilling Peter's prophecy that "in the last days scoffers" shall proclaim this very doctrine. The book is published by Marshall Brothers, Ltd., London and Edinburgh.



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FOR SALE—Address on Second Coming of Christ, paper, 224 pp, 25c; Prayers offered at 62d Congress, by *Dr. Couden*, paper, 137 pp, 50c. All good condition. All prepaid. Address B.C.C., Bible Champion.

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FOR SALE—Books like New. Figures in parenthesis show what they cost. Will mail any book prepaid for 50c. Romance of Providence, (\$1.50); Christianity and Science (\$1.00); How to Gesture, (\$1.00); Modern Cities (\$1.00); Fifty Years (\$1.00); Henry Boynton Smith (\$1.00). Address A.B.B., Bible Champion, Reading, Pa.

NEW BOOKS — Universal Encyclopedia, 6 vols., cloth, cost \$15—for \$7.50; American Bookman, *Howe*, cost \$2.50—for \$1.25; Life of Abraham Lincoln, 8vo. cloth, 2 vols., like new, \$1.25; Growth of the Kingdom, *Gulick*, cost \$1.50, for 60c. All new from an unused library and tops show a bit of shelf exposure. Sent prepaid. Address S. S. T., Bible Champion, Reading, Pa.

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NEW BOOKS—These books all cost \$1.50 each. will sell any one for 75c, prepaid. Paradoxical Pain, *Harbin*; Wall, on Infant Baptism, 2 cloth vols, 700 pp each vol, bargain at \$2.00 set; The Higher Critic's Bible or God's Bible, *Burns*; Steps Unto Heaven, *Carpenter*; Divine Movement in Israel, *Porter*; The Life that Really Is, *Abbott*. Address N.O.P., Bible Champion, Reading, Pa.



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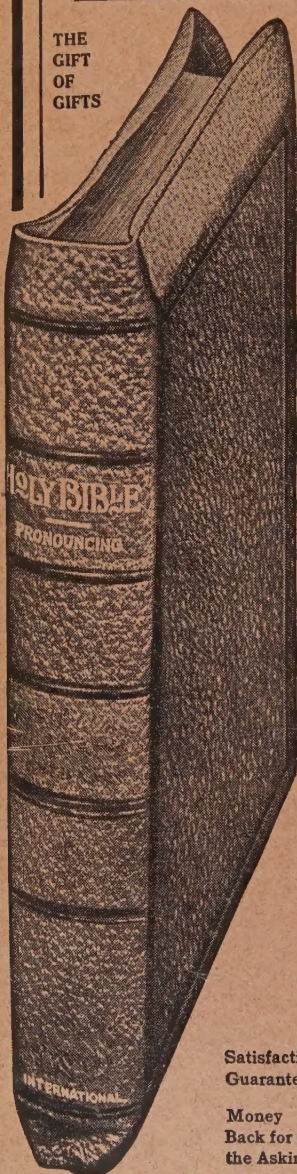
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14 And the name of the third river is Hid'de-kél: that is it which goeth toward the east of As-sýr'a. And the fourth river is Eû-phrà'tēs.

15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

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